

THE ARTES
OF LOGIKE AND

Rhetorike, plainly set forth in the

Englishe toonge, easie to be learned and practised:

together with examples for the practise of

the same for Methode in the gouernment

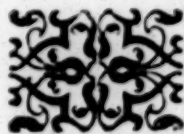
of the familie, prescribed in the worde of

God: And for the whole in the reso-

lution or opening of certain parts

of Scripture, according

to the same.



1584.

To the Christian Reader.

Although these Treatises following, were begun and ended at the request and for the benefit of some few which were desirous of them, for whose cause they are also now come vnder the print: though peradventure not done (as they say *in print*) yet because it is not vnlike but by these means they will come into the hands of many who will enquire vpon what groundes I haue aduentured this thing which to some will seeme strange and newe, yea vnprofitable and inexpedient, that they are made common to all which are wont to sit in the *Doctors* chayres: to others also (which will neither greatly mislike the turning of them into our tongue, nor yet the following of the better sort in that arte, they will carrie notwithstanding the same taste, because they will seeme newer then the newest.) I thought it necessarie to write these few following, if not to satisfie them, yet at the least to encline them to a more moderate iudgement concerning my labours, then otherwise the former coniectures will suffer them to come vnto. There is in deede a third sorte, which will looke for a defence of these artes in generall, being by them accused as vayne and vnprofitable. But because their reasonings are such as are to be answered by keeping them in the darke and from the noyse of sound oppositions, which will more hurt them and trouble the world, then any defence of good answer, profite others: I will followe the example of many wise, nay the precept of *Salomon*, to confute them with silence. To come therefore vnto the first sorte, there can be nothing more fit to satisfie them, then to shewe that that which they doe but flourish against vs, will deadly wound their cause. How can they call that new, the which hath testimonies of the wisest and ancientest of both sortes? For to omitte the examples of these dayes, which haue already brought all Artes into French, Dutch, and almost into English, and that by the hand of the most cunningest workemen: what will they answer vnto the knowledge and learning of the Egyptians, wherein *Moses* excelled before the Greeke or Romane toonges became generall? were not their writings, thinke they in their owne toonge? yea after that, were not *Salomons* treatises and discourses (whether written or vnwritten) both of naturall thinges, and of all that is done vnder the Sunne, and therefore of these things) were they not done in the most ancient and worthie toonge of the Hebrues? Nay euen their chiefe maysters now, *Plato* and *Aristotle*, *Tullie*, and *Quintilian*, wrote they not in their owne toonges, and that euen when these artes were more rype in the toongs of others? So that *Tullie* is faine (as he himself somewhere confesseth) to borrow from the Grecians & of others, it is manifest they did it from the Egyptians & Hebrues.

Moreouer, the ende why these artes haue bene kept in these toonges, doth not onely propt, but also hold vp this our practise, seeing it was done because these toonges being most generall by reason of the spread that the *Grecian* and *Romane* Empyre had made of them, they were the fittest to be made the storehouse of the world for these commodities. A storehouse I say, not to keepe them for the *Romanes* and *Grecians* alone, or for the expert in these toonges their free denizons: but at the least that by their trafficke, it might with their gayne of the prayse and glory, become common to euery particular nation, that euery one who had neede, might buy of the same. Wherefore seeing the end was with their gaine the commoditie of all, let them not still keepe in this corner to make it rare and excessiue deare, least the people curse them: especially now that the famine of prouision to discern of so many strifes and subtilties, to vnderstand and iudge of so many Treatises as are written both to hurt and benefit the worlde, both in regard of matters ciuil and diuine, humane and spirituall, doth daily crye and call for it, Let them take heede also of open iniustice, for seeing the common

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use and practise of all men in generall, both in reasoning to the purpose, and in speaking with some grace and elegancie hath sowne the seede of these artes, why should not all reape where all haue sowne? At least, why should not some of euery sort gleane, though by their cunning they had purchased these artes, as corne fields proper to themselves? Vnlesse the more excellent and necessarie their commodities be (as couetous men) they will be the more vnnmercifull and niggardly. Neither let them object against vs, *As word is a fooles hand*: for besides that weapons are not restrayned and tyed onely to maysters of fense, nor singing to musicians onely: the simple plainesse of these treatises, which drawe men to no curious or doubtfull discourses, but onely put them in minde of that which they may easily seeke and know in most familiar examples with great fruite and delight, shall sufficiently answer for themselves in this behalfe: praying all men to vse them with some studie as their callinges may suffer, to strengthen their iudgement, to discerne of the sayings and writings of other men, to keepe better that which they learne, and not beyond their gift and calling, to aduenture to a further vse then they can reache vnto. And thus much for the first sort.

Concerning the second I will not deale with euery alteration and difference, for some are such as I thinke the very alteration considered with the common rules nowe receiued of the sounder sort to iudge by, will giue sufficient defence: the other more doubtfull and strange, I will as briefly and plainly as I can mayntayne. Wherein if I goe beyond the capacitie or reache of the vnlearned, they are to be desired eyther to stay till they haue somewhat laboured in these artes, or else not to trouble themselves at all with this discourse, but leaue it to those for whose satisfaction chiefly it is written. And here our labour shalbe for the Logike: for the other I suppose neede not this defence, as hauing few and hight alterations. Concerning the definition of Logike I will not strue whether well reasoning, which is reasoning according to the arte, be contained in the general of the definition, *An ars vna*, it is sufficient for me that in my definition there is a true generall, an art, and a true full difference by which it differeth from all other artes: namely that it is of reasoning.

Nowe whether the proper end be declared by the addition of well or no, I leaue it to those who will dispute of al the causes and not of the definition of Logike. For there is no reason why the end of any thing should come into the definition any more then the efficient cause, when as the difference is before full and sufficient. In inuention that is most generall, which concerneth the distribution of an argument, that I make it not *Artificiall and inartificiall*, but *first, and arising of the first*, and after deuide the latter into more *Artificiall and lesse artificiall*. At which none neede greatly to maruell, seeing that reason which by art appeareth the greater force of an other reason to the weaker force it hath in it selfe, and so reasoneth more forcibly as doth a testimonie, whose force the sayd dependeth vpon other argumentes, it must be both artificiall, and arise in part of another: but because it hath neyther hys force in it selfe, nor arise perfectly as a definition or deuision, but in part onely from other argumentes: It may for both causes be well iudged to be an argument, arising imperfectly of the first, and so be called a lesse artificiall arising of the first. The generall being touched, the difference in the causes aske the next place, where the reterring of the ende vnto the efficient cause, will be odious: but if it be weighed that by this meanes, the truth is preferred and the doctrine of the ende which is not commonly discerned from the effect and adioynt, is more cleared, the gayne will easily recompence the alteration of the place. For seeing it is a cause onely as it bringeth some force to the very being of the thing, and all the force it bringeth is to moue the efficient or making cause to worke, it followeth that in that respect onely it is a cause. If it be sayd, the ende doth

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not moue every efficient as the ende of naturall and artificiall things, as of the eye to see, the plummet in a clocke to force the next causes of the orderly motion: the answerer is, they are deceived, for as it regardeth these artificiall things, it is an effect of the doing of it, and an adioynt in regard of the force wherewith it is done: and to these things it giueth or bringeth nothing, but receiueth and taketh all from them: but it is a cause onely as it was set before the Author of nature, or the artificer to moue him to make this thing apt to this effect, or to haue these properties: so that my sentence remaineth necessarily true. Neither doe I see what other respect of a cause it can haue, for that which some speake of the perfection it bringeth to the things, is altogether vntrue, for all the perfection of the thing cometh from the efficient, and lieth in the matter and forme as the causes of the thing, & the adioyns, as the ornamentes of it: In which respect this perfection is caused, and doth not cause. The next to this is that the deuision of *conceiuing and begetting cause* is left out, and iustly. For when as there ought to be no deuision, but that which ariseth of some difference of the partes betweene themselves, and of agreement with the whole, there being heere no difference in the partes, because the *begetting cause*, is referred to *procreation*, as to his next effect: and the *conseruing or preseruing cause*, as to the next effect to *preservation*: In which respectes they remaine onely simple as all others *efficientes* or *making causes*: it is to be inferred that they can make no distribution of the efficient cause.

The like is to be sayd, of working by it selfe and by chaunce, which make no difference of working or *causing*: for although in such the principall instrument had no such end or purpose, yet the chiefe worker God in his providence hath besides this putteth no difference in that force which bringeth forth effect, but onely betweene the purpose of the chiefe worker of the action, God: who *worketh all things according to the counsell of his owne will*, and the principall instrument who did it to another purpose. Next to these follow the difference in the disagreeing argumentes, where this is one and the chiefe, that the deuisions of *Contraries* are left out: First into *affirming and denying*, which are no sortes of contraries, but of the maner of *vetering contraries*, which as it falleth not into Logike to handle, so it is nothing to this purpose, because the difference ariseth not from any distinction of the contrarietie it self, which it should doe, if they were diuers sortes of *contraries*, but from the difference of expressing one and the same inde. And this is yet more cleare in the diuers sortes of these: for relatives are not contraries, because the contrarietie lieth in the demall of the relation, not in the relation: neyther can it in that respect be a newe sorte of contrarietie, for when all the repugnancie lyeth in these two regards, the one that being set as agreeing in the consideration of reason to one, it must be disagreeing and opposite in the same consideration one to another, as if it agree with *Jacob* to be *Isaaks* father, it must disagree with *Isaak* to be so, this it hath from the general nature of opposites, the other respect being that one is set agaynst one, that it hath from the generall rule of contrarietie, and further it repugneth not. If say one it hath this proper that relatives are here contrary, the answer is, that bringeth no new kinde of contrarietie, and if this be a iust cause of a diuision of contraries, you may diuide contraries againe: some of causes, some of effects, some of subiectes, and some of adioyns: seeing it may be said, these are causes which are contrary, as it is sayd, these are relatives which are contrarie.

The like almost may be sayd of the *primatiues*, which are contraries, whereof one is naturally in the *subiect* as the *habite*, and the other driueth out or depriueth it of the *habite*: for what newe sorte of contrarietie is here? Surely no other but that one is set against one, for the being naturally or not naturally in the subiect, belongeth not to the Logician to consider, but the seuerall Maister in his arte, as to the Philisition that

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health is naturally in the body and how, that sicknes driueth that away, and howe otherwise, why may we not make hurtfull contraries, whereof one is hurtfull to the subiect, or profitable contraries, whereof one is profitable to the subiect, as *peace and warre to a common wealth, Vice and vertue to the minde?*

Now let vs consider of those others which they call *contradictories*, when one affirmeth, and the other denyeth, as a man, not a man: iust, not iust. Concerning these when all the contrarietie (which they say) is proper to them, lyeth eather in the *contradiction*, it is, it is not: which is proper to iudgement, not to inuention, to set forth, or that one thing is opposed to all other things which it is not: which is no contrarietie, but the opposition of dispartes, seeing one is not opposed to one kinde but one to many kindes, and that equally, as a man opposed to not a man, is equally opposed to spirits, to fowles, fishes, beastes, vn sensible creatures, &c. in the same not a man, wherefore it followeth, that eather they must allowe my dooing, or else in the first bring in confusion whilest they speake of that part in one part of the arte, which is proper to the other, and in the second confusion and folly both: whilest they make that a contrarie which is none, and without all gayne repeat that which they haue sufficiently handled before.

Neither let any say they are contrarie, because there is no middle betweene man and not a man, for so there is not betweene man and other thinges, and yet they are not contrary but dispartes onely.

And thus much for the first argumentes.

The leauing out of *Notation and Coningation* remaineth onely to be spoken of in Inuention, the reason whereof is manifest, because it is graunted of all that they haue no new force, besides the first, no new reason or argument arising from the first: *For hee is iust, hee doth iustly, these are coningates*, referre them one vnto another, and what is there besides the cause and the effect? What force or reason more? For that *iust* and *iustly* are formed one of another, appertaineth to Grammar, that they allude fitly to the figure of Rethorike, called *Polypozon*, which changeth finely the end or case of wordes.

The like is to be sayd of *Notation*, which is the interpretation of a name, which appertaineth not to Logike but to Dictionaries: as in this: *An argument is so called*, because it argueth, a faithfull man, because he hath sayth: what force of reason is there in the first example? of the cause and the effect. What in the other? Of the effect and the cause, But is there nothing els? yes. A fitte and elegant vitering of diuers thinges by wordes, not much, but somewhat differing in sound, as *arguent, arguing, sayth, saythfully*: but this is neither reason, nor new force of reason, but onely an elegancie of the Trope called *Paranomasia*, or change of the name. Wherefore let vs keepe them no longer, nowe the owner claymeth them, but according to the lawe turne them home againe. Thus much for inuention: As for the change in a testimonie, I am content to leaue it vnto the iudgement of the reader, when he shall examine it according to the rules of Logike: as also those small differences which are in the second part of Logike, for in that sometimes the first sorte of a Syllogisme is found in all his partes, there is now no longer any reason to trase him vp onely in an *Enthymema*. And thus much for the satisfiing of both these sortes. Now, if they be not fully contented, my desire is of the former to beare with that, for the commoditie of others, which themselves like not. The other sort also I pray, to satisfie themselves in mending and bettering that which cannot yet sufficiently please them. And so I commit thee to the direction of God his spirit, whome I pray so to increase thy knowledge by all good and lawfull meanes, as thou mayest discern things that differ, and walke without offence, vntill the day of the Lord.

A M E N.

The Arte of Logike, plainlie set soorth in our English toonge, easie both to be vn- derstoode and practised.

The first Chapter.

Of the definition and Diuision of Logike, and
of an Argument.

LOGIKE is an Arte of reasoning.

Logike hath 2. partes, $\left\{ \begin{array}{l} \text{The spring of reasons called Inuention.} \\ \text{Iudgement.} \end{array} \right.$

The spring of reasons is the first part of Logike, which giueth rules of the sortes of reasons, which because it dooth helpe much to the finding out of reasons, is commonly called Inuention.

A reason is that, which is apt to reason withall, which is commonly called an Argument: of which sorte are all things, when they are referred in consideration of reason one vnto another. For there is such an agreement of the diuers sortes of reasons, as the nature of one hangeth vpon another, so that hee that perfectly knoweth one, may also knowe the other, as in this example: *God is the Saniour of all men*: where God being referred to saluation, is a reason to set soorth saluation by the cause, and saluation being referred to God, setteth him forth by a thing caused, commonly called the effect: In which also we see, hee that knoweth God to be the cause of saluation, knoweth also saluation to be the thing caused of God.

*An Arte is
that order
placing of
rules, where
the easiest
being first
set down, as
then the
harder, the
perfect way
of learning
any thing
fallie see
downe.*

*Argumentes are many times knowne by their proper notes and markes, as shall after
appeare: which if they be wanting, they must be knowne by the rules,
which doe set forth euery sort of Argumentes.*

Of reasons there are two sortes, $\left\{ \begin{array}{l} \text{First,} \\ \text{Those which arise of the first.} \end{array} \right.$

The first are those which haue beginning in themselves, as in this example: *Long suffereth long. Loue is bountifull. Loue doth not frowardly*. Where the Apostle sheweth the excellencie of Loue, by a reason of description which ariseth of other reasons, as of that which Loue doth cause, *long suffering*: Of the contraries to Loue, as *enue, froward dealing, &c.*

First Argumentes are of 2. sortes, $\left\{ \begin{array}{l} \text{Simple or vncompared.} \\ \text{Compared.} \end{array} \right.$

Simple, is a reason which hath force in it selfe, without regard of any manner of comparison: as, *Thy will be done in earth, as it is in heauen*: Where we see, the dooing of the will of God is set forth first by a reason which is vncompared, namely by those which should doe it, *Men in earth*: then by a comparison of the like, as the angels in heauen doe it.

Vncompared argumentes, $\left\{ \begin{array}{l} \text{Agreeable.} \\ \text{Disagreeable.} \end{array} \right.$

Agreeable

Agreeable is that which doth agree with that to which in reason it is referred, as *Loue suffereth long. Loue enuieth not*, where suffering long, is a reason agreeing with Loue, as a thing caused with the cause: and *Enuie* is a reason disagreeing with Loue, as one contrarie with another.

Agreeable are of 2. sortes, $\left\{ \begin{array}{l} \text{More agreeable.} \\ \text{Lesse agreeable.} \end{array} \right.$

More agreeable are those in whose agreement more is giuen and receiued to and from one another, as, *When God sawe all that he had done, beholde it was very good*. Where all his workes, being the thinges caused of God, in their agreement with God as with their cause, haue more from God, then *very good*, which is the adioynt, hath from *all which he hath made*, which is the subiect of goodnesse, or that whereunto it is adioyned. So Christ, iustification, and good workes doe agree, but Christe being the cause, giueth more to iustification, then, workes beeing the signes adioyned.

More agreeable argumentes are of 2. sortes, $\left\{ \begin{array}{l} \text{The cause.} \\ \text{The thing caused commonly, but more} \\ \text{vnproperly, called the effect.} \end{array} \right.$

The second Chapter.

Of a cause.

A CAUSE is that which giueth some necessary force for the verie being of the thing caused.

A cause is of $\left\{ \begin{array}{l} \text{The one which is without the thing caused as the making or effici-} \\ \text{ent cause.} \\ \text{The other within the thing caused.} \end{array} \right.$
two sortes,

The making cause is a cause which by setting the matter, and the forme together, maketh the thing caused. As, *The Lord God also made man of the dust of the ground, and breathed in his face the breath of life: and the man was a liuing soule*. Here we see that God which is of himselfe without man, is the making cause of man, and did make him, by breathing the breath of life which was the forme, into that of the dust, which was the matter. Nowe where more then one doe the proper worke of the making cause, all working together are the making cause. The partes whereof are the chiefe workers called the principall, and the helpes called the instrumentes, and the ende which moueth the making cause to set the matter and forme together, is no other cause then this, seeing it bringeth no other force for the being of the thing, then to moue the making cause to worke, As, *Of his owne will beget he vs with the worde of trueneth, that we should be the first frutes of his creatures*, where the ende, that wee should be the first frutes of his creatures, moued Gods owne will, Gods owne will being the principall worker, to beget vs with the word of trueneth being the instrumentall. And thus much for the efficient or making cause.

The causes that are within the thing, are those causes which are alwayes inseparable remaining together for the being of the thing.

They are two $\left\{ \begin{array}{l} \text{The matter.} \\ \text{The forme} \end{array} \right.$

OF LOGIKE.

The matter is a cause of the which the thing caused is made : So the Lord made woman of the rib of man. Noah the Arke of pine trees.

The forme is a cause by the which a thing is that which it is: and so differeth from all other things, as in the example of man before mentioned. But the naturall forme of things, though they may be conceived by reason, yet they cannot well be vttered by speech. The artificiall forme of things is much more easie to be conceived in reason, and vttered in wordes: and therefore of such speeches there be many, as in all writers, so in the scriptures especially. So God let downe the artificiall forme of the Arke and of the Arke of couenant, the Table, the Candlestick, the Tabernacle, the mercie seate, the Alter of burnt offerings, the Court of the Tabernacle, and all the furniture and appurtenances thereunto: by which artificiall forme they be that they be, and differ from all other things.

Thus much of the cause: Now followeth the thing caused.

The thing caused, is that which is by the whole force of all the causes. As, *So God loved the world as he gave his onely begotten sonne, that whosoever believeth in him should not perish, but have eternall life.* Where our happinesse is the thing caused: the loue of God, and faith the efficient cause. Christ the materiall cause, and eternall life the formall cause. So also euery worke or mouing of any thing, is the effect or thing caused by the worker or mouer. Hitherto of more agreeable reasons. Of both which relatiues are a most excellent example, they are those which are so of and by one another, that they are the mutuall causes and effectes one of another. As, *The father and the sonne, so giue and receiue, so teache and so learne.*

Now of these lesse agreeable argumentes, Lesse agreeable reasons are such in whose agreement lesse is giuen and receiued to and from one another: as appeareth in the example of more agreeable reasons.

The subiect is of $\left\{ \begin{array}{l} \text{Which receiueth the adioynt.} \\ \text{two sortes,} \end{array} \right. \left\{ \begin{array}{l} \text{That wherein the adioynt is occupied.} \end{array} \right.$

As in this example *Whosoever the carkeffe is, thither will the Eagles resort.* Where we see in the first part, the word *where*, noting out a place (which is the subiect of the thing that is in it) is the subiect which receiueth: the carkeffe is the subiect wherein the Eagles which are the adioynts, occupie themselves by resorting. So *Husbandrie* is the subiect, of an *Husbandman*: *Ruling the Church* is the subiect of the Bishop, because in these things they are occupied.

The subiect which recei- $\left\{ \begin{array}{l} \text{That which receiueth into it selfe.} \\ \text{ueth also is double.} \end{array} \right. \left\{ \begin{array}{l} \text{That which receiueth to it selfe.} \end{array} \right.$

So Iob was the subiect in which was soundnesse, yprightnesse, and the feare of God: and the minde is the subiect in which are all euill qualities. So Iob and other men were and are the subiectes, which receiue to themselves, riches, houses, landes, &c.

An adioynt is that which is adioyned vnto any thing, as in all the former examples, the things referred vnto their subiects, were the adioynts: so whatsoeuer is referred vnto any thing not being cause or effect of the same, it is the adioynt.

Againe, adioyntes are $\left\{ \begin{array}{l} \text{Common, or} \\ \text{either,} \end{array} \right. \left\{ \begin{array}{l} \text{Hither of them separable or inseparable,} \\ \text{Proper.} \end{array} \right. \left\{ \begin{array}{l} \text{Which for the most part arise of the causes} \\ \text{or being of the things, and are therefore called assentiall or of the being.} \end{array} \right.$

Common are those which are ioyned vnto diuers subiectes, as the power of eating, drinking, sleeping, &c. are common adioyntes to men and beastes, and cannot be separated. So riches, pouertie, sicknesse, and health, are common adioyntes to good and euill men, and may be separated from them.

A proper adioynt is that which is alwayes ioyned to one and the same subiect. So righteousness, fayth, ioy in the holy Ghost, are the proper adioyntes to the children of God: so to be seene and felt, are the proper adioyntes of a body, and these are inseparable. And it was proper to Adam and Ehuah, to enioy Paradise, and yet separable. Also Paule to be rapt vp into the thurd heauen, and yet separable.

Hitherto of an agreeable argument, whereby onely those things that differ in themselves may yet be said to be one. So Christ sayth: *I and my father are one*: meaning in nature or cause. So Iohn sayth: *There are three which beare witnesse in heauen, the Father, the Word, and the Spirit, and these three are one*, meaning in their witnesse, which is their effect. So Paule sayth: *He that planteth and he that watereth, are one*: that is in office and function, which is the adioynt.

The third Chapter.

Of disagreeable argumentes.

Disagreeable reasons are those reasons which disagree beeing referred one vnto another.

Disagreeable reasons are of two sortes } Diuers, or somewhat differing.
Such as cannot stand together, commonly called Opposites.

Diuers reasons are those which disagree onely in respect or after a certaine manner, the notes whereof are commonly these. Not this, but that: albeit, neuertheless, notwithstanding, and such like. As, *I know thy worker, thy labour, thy patience, neuertheless I haue somewhat against thee, because thou hast lost thy first loue*. Where we see, that although these were disagreeing in respect of this Church, yet they may agree: for Christ may both know their patience and workes, and yet haue nothing agaynst them. And these reasons and all such answering the one to the other, which haue notes, are sometimes set downe fully by their partes, answering one vnto another, sometimes by their notes onely.

Reasons which cannot stand together, are reasons which differ not onely in respect, but also in nature, or the thing it selfe, and therefore cannot agree with the same thing, at the same time, according to the same respect or consideration. So one cannot be sicke and well at the same time in the same part, in consideration of the soule or body, but he may be sicke to day, and whole to morrowe, ill in his head, and well in his hand, well in respect of his body, and ill in respect of the soule.

Opposites are sundrie, commonly called disparates, eyther 201 contraries.

Sundrie or disparates are opposites, whereof one is equally set agaynst many. Dauid Psalme 8. sheweth, that God hath giuen dominion vnto man, ouer sheepe, oxen, beasts of the field, fowles of the ayre, fishes of the sea, all which creatures are equally set one against another.

Contraries are opposites whereof one is set agaynst one. And therefore they directly fight one against another: So Christ and Beliall, light and darkenesse, Christ and Antichrist, heauen and hell, life and death, good and euill, iust and vniust, sicke and whole, to be ones Father and his begotten Sonne. And hitherto of vncompared reasons.

The fourth Chapter.

Of compared argumentes.

COMPARED reasons are such as are compared one with another, which when it hath partes, the first setteth downe the comparison called the propounding part or proposition, the other applieth the comparison to the thing compared called the applying, rendring part or reddition As, Mat. 24. *As in the dayes of Noah, so shall the coming of the Sonne of man be. For as in the dayes which were before the flood, they did ease and drinke, they married and gave to marriage, even vnto the daye in which Noah entred into the Arke, and knewe not till the flood came and tooke them all, so shall the coming of the sonne of man be.* In which example in the first of the verses, there are the signes of the comparisons. As, *And so,* in the two latter verses, are the two partes of the whole comparison, the first setting downe the comparison which is taken from the flood of Noah, the other applying the comparison to the thing compared, that is, the coming of Christ.

Comparison is either in $\begin{cases} \text{Quantitie, or} \\ \text{Qualitie.} \end{cases}$

Comparison of quantitie, is when the quantitie of the thing is compared together.

Quantitie is eyther $\begin{cases} \text{Equall, or} \\ \text{vnequall.} \end{cases}$

Reasons of equall comparison, are those whose quantitie is equall.

The Notes of the equall reasons are these: As, *equall, alike, the same that, so much, no greater,* as in these examples: *With what measure ye mease, with the same is shalbe measured to you againe.* So Nomb 9. *Ye shall haue the same lawe both for the stranger, and him that is borne in the land.* So Iothua 14 *And yet am I so strong as this time, as I was when Mosches sent me, as strong as I was then, so strong am I now, eyther for war or for gouernment.* Hebr. 14 *And is made so much the more excellent than the Angelles, inasmuch as hee hath obayned a more excellent nature then they.*

Vnequall are those whose quantitie is not the like.

Vnequall reasons are of two sortes $\begin{cases} \text{Greater.} \\ \text{Lesse.} \end{cases}$

The greater is that whose quantitie is greater then that whereunto it is compared: the Notes whereof are these: *Not onely, but also: rather this then that:* Also euery note of a greater degree of comparison. As Rom. 8 3. *Neither doe we so onely, but also we reioyce in tribulation.* Likewise Psal 88. 10. *I had rather be a doore keeper in the house of the Lord, then to dwell in the tabernacle of Princes.* And Prouerb 8 11. *For wisdom is better then precious stones.* Also Psal 19. *And more so be desired then gold, and sweeter also then the hony combe.*

Also denials in comparison. As 1. Cor. 1. 17. *Christ sent me not so Baptise, but to preach, to wit, not so much to baptise, as to preach.*

The lesser are those whose quantitie is lesser then that, whereunto it is compared, the signes whereof are these, *not this onely, but not that, or no not that, or a deniall of the equal or equalitie.* As, 1. Cor 3 2. *For you were not able to beare it, no nor are ye now able to beare it.* Also Rom. 3 12. *There is none that doth good, no not one.* Likewise 2 Kings 23. 25. *Here Iosias is denied to be equall to the Kinges that were before or after him, and preferred aboue them all.* Hezekiah by the same argument is commended. 2 King 16 5. *So the serpens is commended to*

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be the subtilest beaſt of all that were vpon the earth. Gen. 3. 1.

Hither to of the comparifon of quantitie.

Now followeth the comparifon of qualitie.

Which is either of $\begin{cases} \text{Like.} \\ \text{things} \end{cases}$ $\begin{cases} \text{Vnlike.} \\ \end{cases}$

Like, which haue the ſame qualitie, the ſignes whereof, are, *Like as, even as, and ſo al- ſo, a denial of the like, vnlike* Mat. 13. 24. *The kingdome of heauen is like vnto a man that ſowed good ſeede in his field.* Math. 6. 5. *When thou prayeſt be not as the hypocrites are.* Alſo Math. 24. 37.

But even as in the dayes of Noah, ſo ſhall the comming of the ſonne of man be. Likewise Gal. 4. 1.

Then I ſay, ſhe heire as long as he is a childe, differeth nothing from a ſervant though hee be Lord over all.

The partes of a ſimilitude are ſometimes ſeuered or diſtinguiſhed by three conſide- rations or ſteppes of comparifon, commonly called termes; and ſometimes by foure. By three. 1. Theſ. 3. 2. *For you your ſeines alſo knowe perfectly, that the Lord ſhall come even as a theefe in the night.* Where one ſteppe of comparifon muſt be twiſe repeated thus. As the theefe in the night commeth ſodainly, ſo the Lordes day commeth ſodainly.

By foure, in the 3. verſe thus: *For when they ſhall ſay, peace and ſafetie, then ſhall come vpon them ſodaine deſtruction, as the trauell of a woman with childe,* wherein foure ſeuered or di- ſtinct termes or ſteps are plaine and manifeſt, to wit, of the careleſſe wicked, ſudden deſtruction, of the woman with childe, ſodaine trauell

Vnlike is that, whoſe qualitie in comparifon is not the ſame. The ſignes or notes whereof are, *Vnlike, differing, otherwiſe:* As, Dan. 7. 7. *And it was vnlike the beaſtes of the field, that were before,* Alſo 1. Tim. 6. 3. *If any man teach otherwiſe:* Alſo 5. 25 and 13.

Thus much of the firſt reaſons. Now follow thoſe that ariſe of the firſt.

The fiſt Chapter.

Reaſons ariſing of the firſt, are thoſe which are made by the ioyning together of the firſt.

They are of two $\begin{cases} \text{More Artificial.} \\ \text{ſortes.} \end{cases}$ $\begin{cases} \text{Leſſe artificial.} \\ \end{cases}$

More artificiall is that which hath force of it ſelfe to reaſon withall. Rom. 4. 6. *As Dauid alſo deſcribeth the bleſſedneſſe of a man to whom God imputeth righteouſneſſe without worker, Bleſſed are they whoſe iniquities are forgiven, and whoſe finnes be covered.* Where the Apoſtle ſetteth forth righteouſneſſe by a declaration ariſing of two argumentes, to wit, agreeing as the cauſe, imputation of righteouſneſſe: diſagreeing, without workes. Which reaſon hath force in it ſelfe, becauſe of the force which theſe two argumentes giueth vnto it: but the prooſe of this declaration which is drawne from the witneſſe of Dauid, hath not ſo much authoritie from the thing ſayd, or the matter it ſelfe, as from the author of it Gods ſpirite by Dauid.

Of the more artificiall argu- $\begin{cases} \text{Diuiſion, commonly called} \\ \text{mentes ariſing of the firſt,} \end{cases}$ $\begin{cases} \text{Distribution.} \\ \end{cases}$
there are two ſortes. $\begin{cases} \text{Definition.} \\ \end{cases}$

Diuiſion is when the whole is deuided into two partes.

The whole is that which containeth or hath in it the partes.

The partes is that which is contained of the whole.

A Diuiſion is made of argumentes which are agreeable to the whole, but diſagreeable
a noneſſe

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amongst themselves, so that it is so much the more perfect, by how much the partes do more agree to the whole, and more disagree amongst themselves.

Division is made of $\begin{cases} \text{More agreeable,} \\ \text{Lesser agreeable.} \end{cases}$ $\begin{cases} \text{First of the cause.} \\ \text{Then of the thing caused.} \end{cases}$

A Division made of the cause, is when the partes because of the whole, and then they are properly called members: for a member is that part which giueth being to the whole, and the whole being of such members, is called integrall. For a man in the scripture is often diuided into his members, the soule and the body: and the body into his members, as head, hands, feet, &c. So the whole law diuided into his two members: first, which teacheth our dutie towards God in the first table, and that which teacheth vs our dutie towards our neighbour, in the second table. The whole Church is deuided into his members the part in heauen, and the part in earth.

Distribution of the thing caused, is whose partes are caused of the whole, or are the effect of the whole, as when the whole kinde or generall is diuided into his seuerall sortes or specialls.

The whole kinde or generall is a whole, which giueth or containeth the being or essence which is common to the seuerall sortes or specialles, as a living thing is generall to man and beast, containing in it a bodily substance, which hath life and sence, which is the generall being of man and beast.

A seuerall sort, or speciall, is a part comprehended vnder the whole kinde or generall forme, from whence he taketh that being which is common to all the other parts or specialls, as in the 12. to the Rom. The Apostle deuideth the ordinary offices of the Church into Prophetes, that is Ministers occupied in the word, and other Ministers occupied in other businesse in the Church. The first sort hee deuideth agayne into the Teacher who is occupied in doctrine, and the Pastor who is occupied in exhortation. The second sorte agayne into Elders, which rule the Church, and Distributors, which distribute to the poore: in which and such like examples, the first is called the moste generall, the other the vndergenerall or subalternall, which in respect of the former, is the speciall, and in respect of that that followeth is the generall. The last, is the lowest sort, or most speciall, because it cannot be deuided into more specialles, and this de- uision of the causes into the effectes, is most excellent: yet that is not to be neglected when the partes are onely set forth by their effectes, as Salamon maketh a diuision of foure small thinges in the earth by the effectes, the Emmets prepare their meate in the Sommer, the Mice which make their dwelling in the Rockes, and the Greshoppers, which goe out in bandes.

Hitherto of the distribution of more agreeable reasons.

Now followeth of lesse agreeable.

As of the $\begin{cases} \text{Subiect.} \\ \text{Adioynt.} \end{cases}$

The Diuisions of the Subiect or adioynt are when the parts are set forth by the subiectes or adioyntes. So Iohn. 1. 5. 6. 7. 8. In his diuision of witnesses, setteth forth the partes by the subiect, some in heauen and some in earth. So Matt. The seede is deu- ided by the place: Some fell in stony ground, some in thornie ground, some in the high way. So for the adioyntes. Rom. 14. 5. Christians are deuided by their adioyntes, some are strong, some weake.

Of a Definition or setting forth of a thing.

A Definition is a reason arising of the first, which setteth downe what a thing is. It is eyther $\begin{cases} \text{Perfect, or} \\ \text{Vnperfect.} \end{cases}$

A perfect

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A perfect Definition or setting forth of a thing, is that, which is made of the whole kinde or generall, and the proper difference of that severall sort which is defined, where the first part is called the generall, the other the proper or special difference. So sinne is defined to be the going aside from the Lawe or right rule of obedience, where the going aside is the generall, and the right rule of obedience is the proper difference. So the Church is a number of men in Christ Iesus, where *A number of men is the generall, and in Christ Iesus is the proper difference.*

A description or an vnperfect setting forth of a thing, doth set a thing forth by any other reason. So Iob describeth Leuiathan by his partes, his adioyntes, comparisons, similitudes, effectes, &c.

Thus much of the more artificiall argumentes. Now follow the lesse artificiall.

The sixth Chapter.

Of the lesse artificiall argument, called a Testimonie.

A LESSE artificiall reason, is a reason arising of the first, which reasoneth not so much by his owne force, as by the power of other reasons. It is called a Testimonie or witnesse.

A testimonie is eyther a $\left\{ \begin{array}{l} \text{Lawe, or} \\ \text{Notable sentence, such as be Parables, Riddles,} \\ \text{Prouerbes, \&c. confessions, and Recordes \&c.} \end{array} \right.$

And they both are, eyther onely pronounced, or written also.

Both of those sortes also may be $\left\{ \begin{array}{l} \text{With an othe,} \\ \text{Without an othe.} \end{array} \right.$

And those are the generall properties of a testimonie.

His sortes are eyther of $\left\{ \begin{array}{l} \text{God, called Diuine.} \\ \text{Man, called humane.} \end{array} \right.$

For a Law, Rom. 7 there is a law written of God, to prooue that a woman may not forsake her husband as long as he liueth.

For a notable sentence. Luc. 4. 23. there is a parable, *Physician heale thy selfe.* So all the prouerbes of Salomon are diuine and notable sentences.

Thus much of the spring of reasons.

Now followeth Iudgement.

THE SECOND BOOKE.

The first Chapter.

Of Iudgement.

I Vdgement is the second part of Logike, concerning the ordering of reasons, whereby they may be the better iudged of, which order sometimes is altered by additions, leauinges out, or displacing of any thing, and this is called the hiding of Art, when it is done artificially and to good purpose.

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It is eyther of { One sentence, called an Axiome, and that part is called
 { Axiomaticall.
 { More sentences.

An Axiome or sentence is that ordering of one reason with another, whereby a thing is saide to be or not to be.

The partes of an Axiome, { The couple or bande
 are { The partes coupled.

The couple is that which ioyneth the other partes together.

The partes coupled, { The former.
 are { The latter.

The former is that part which goeth before, and is called the Antecedent.

The latter which followeth, and is called the Consequent, as in this: *A soft answer appeaseth wrath: where a soft answer being a cause, and the former part of this Axiome, is ioyned by the couple, both, with the effect, and latter parte, appease anger.*

An Axiome or one sentence is eyther { Affirming, or
 { Affirmative.
 { Denying, or negative.

An affirming axiome is, whose couple doth affirm,

Denying is, whose couple doth denie. And although in our English tooenge Deniall is set after the bande, yet in reason and in other tooenges, it goeth before, and denyeth the bande.

From this affirming or denying, commeth the gayne saying or contradiction of axiomes: which is when the selfe same axiome is plainly and flatly affirmed and denyed. As in this. *Good workes doe iustifie, good workes doe not iustifie.*

An axiome is true, when it is to affirmed or denied, as the thing is in deede, otherwise false.

Which both are { Necessary or
 eyther, { Doubtfull.

Necessary when the axiome is true or false without exception: yet to a generall axiome to make it necessarily true, exception is to be added: as *whofoever putteth away his wife, except for the cause of fornication, committeth adulterie.*

Doubtfull, when the truth or falshood is vncertaine, which is called a contingent axiome, As

God is good, is necessarily true.

The Denill is good, is necessarily false.

The godly doe prosper in our ward blessinges, is doubtfull.

And here the iudgement must be according to the propertie of the axiome: as, that which is necessarily true, must be absolutely granted or affirmed: and that which is necessarily false, must be absolutely denied: and that which is doubtfull must be doubtfully affirmed, or denied: or els for certaintie distinguish the howe farre you denie, and how farre you graunt.

Nowe, when axiomes are exactly iudged, they must not onely be according to this rule of truth, but also according to the rules of rightfull placing or rightfulness, and wise placing, or rule of wisdom.

The rule of rightfull placing is, when reasons are placed in an axiome, according to their proper considerations, spoken of before in Invention: as, the proper forme with the proper thing formed, the proper subiect, with the proper adiunct: the proper generall, with the proper speciall. As, *Aligning aside from the rule of goodnesse, is sinne,* which both is necessarily true, and the proper generall is affirmed of the proper speciall.

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cial. But it is contrariwise in this axiome: *The lawe of God is perfect.* For perfectnesse is common to many other things, as to God and his creatures in their first creation.

Wise placing, is when reasons which may be equally affirmed or denied one of the other, are so placed, as that which is best knowne be in the first place, as in the placing of reasons, the cause must be before the effect, the subiect before the adiunct, &c. As, *All going from the rule of godlinesse is sinne*, is wisely placed, because the proper generall is set before the proper speciall, which is, as it may be turned, *All sinne is going from the rule of righteousness*, it is truly and rightly placed, but not according to this exact rule, for the proper speciall, not so manifest as the proper generall, is notwithstanding set before, which yet, i. lo. 5 is placed according to this rule. *All unrighteousnesse is sinne.*

The second Chapter.

THE sortes of an axiome is § Single, called Simple.
 eyther 2 Double, called compound.

A single axiome is an axiome, whose band is noted out by *is*, or *are*, or some such like, Where this is to be marked, that in the exact placing of this axiome, nothing els must be in the second part, but that whereof the first is affirmed or denied: as in this example. *Every sin is to be blamed*: this is a simple axiome, and exactly placed. But *every man is lying to be blamed*: is not exactly placed. And in this kinde of axiome, all argumentes except diuers, and comparitions, and distributions may be coupled, so that the: agreeable be alwayes affirmed, and the disagreeable be alwayes denyed. As, *God doth iustifie*, where the cause and the effect are coupled together. *Every man is a liar*. Where the subiect and the adiunct are coupled together. God cannot lie: Where we see that two contrarie argumentes are coupled together. Ioh. 1. *In the beginning was the worde*: Heere the partes are turned, for it must be thus vnderstood: The worde was in the beginning. So, *God is in deede true*: there in deede aboundeth, Coloss. 2. 2. *All which perishe in the vse, according to the commandementes of men, here prescribed*, according to the commandementes of men, or some such thing to be vnderstood. So Iohn 1. 21. *No, meaning I am not the Prophet*, where both Antecedent and consequent is wanting.

The single axiome is § Generall.
 eyther 2 Speciall.

Generall is, when the latter part is generally referred or attributed to the former. As, *All men are liars*.

Speciall is, when the latter part is specially attributed to the former.

Speciall is eyther § Particular.
 2 Proper.

Particular is a speciall, when the latter part is referred to some of the former, but without certaine limitation: as, *Some men are already turned backe vnto Satan*. Where the contradiction must be a generall negative axiome: as, *No men turned vnto Sathan*. Also, *Some men haue sayd*. No man hath sayd.

Proper is, when the latter part is referred to the former being one singular or proper thing: As, *Paul is the Apostole of Iesus Christ*: whose contradiction is, *Paul is not the Apostole of Christ*.

Thus much of a single axiome.

Now followeth the double or compound.

A double or compound axiome is, which is made of diuers single axiomes, whose band or couple is noted out with *and*, or, *if*, *alike*, &c. which ioine sentences together and are commonly called coniunctions.

Here

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Here the turning of parts is very common and to be marked and especially because of the forme of proving which shall followe : as, *If thou keepe my Sabbath, I will bleſſe thee.* *Ex. 18. 13. 14.* which muſt be thus turned, if one will bring it to this certaine forme of prooffe. *If I will bleſſe thee, thou muſt keepe my Sabbath; but thou doſt not: Ergo.*

Alſo a compound axiome according to the nature of his conjunctions,

It is eyther $\left\{ \begin{array}{l} \text{Gathering, or congregative.} \\ \text{Seuering, or ſegregative.} \end{array} \right.$

A gathering or congregative axiome is, which by ſuch bandes or conjunctions coupleth together the agreeable and diſagreeable arguments, affirming the one, and denying the other.

The gathering axiome is $\left\{ \begin{array}{l} \text{Coupling or couplative.} \\ \text{eyther Knitting or connexive.} \end{array} \right.$

Coupling or couplative is that, whole band or couple is, *and alſo, &c.* *James. 3. 17. The wiſedome that is from above, is firſt pure, then peaceable, and gentle, and eaſie to be ſuaded, and full of mercy and good workes, &c.*

The true iudgement of this couplative axiome, dependeth vpon the truth of euery particular part. For if all the partes be true, it is a true axiome : If one onely be falſe it is a falſe axiome.

Hereunto may be referred the full comparifons and the ſimilitudes, as, *Looke what number of ſtarrs there be in the heavens, ſo many in number ſhalt thy ſeede be:* ſayd God to Abraham. Whole contradictions, are the deniall of euery part.

A knitting or connexive axiome is, whole couple is, *as if you were the children of Abraham, you would doe the workes of Abraham.* Whole contradiction is, If the firſt be, yet the ſecond doth not follow. So that when we iudge this axiome to be true, we muſt iudge the partes to be truly and neceſſarily knyt together. Which may be though the partes be both falſe : as in this example : The Iewes neyther were Abrahams children, neyther did the workes of Abraham. This Axiome is doubtfull, when the partes and the following are doubtfull. As Paule in the ſhippe: *If you obey my counſell, you ſhall not periſh.* Hitherto muſt be referred the band which is expreſſed by the word of time : as, *When we were Gentiles, we lived according to the fleſh.* Alſo, *when I was a child, I ſpake as a child.*

A ſeuering or ſegregative axiome is, whole couple or conjunction is ſeuering, and therefore is fitteſt to diſpoſe the diſagreeable argument.

It is eyther $\left\{ \begin{array}{l} \text{Diſcerning, or diſcretive.} \\ \text{Diſioyning, or diſiunctive.} \end{array} \right.$

Diſcerning is, whole couple or conjunction is diſcerning. Therefore of diſagreeable argumentes it is fitteſt to diſpoſe the diuers. As, although Eſau ſought the bleſſing through teares, yet he found no place to repentance : whole contradiction is the deniall of the principall conjunction, as, not although. This axiome is iudged to be true and wittie, when as the partes be not onely true, but alſo diuers : otherwiſe it is iudged falſe or ridiculous, as although a man be a foole, yet he wanteth wit.

The diſioyning or diſiunctive axiome is, whole couple or conjunction is diſioyning: as, *Rom 14. 4. Every one ſtanderb or falleth, &c.*

Here the contradiction doth not neceſſarily make the partes true or falſe : For the diſiunction may be true, although the partes ſeuerally conſidered be doubtfull: As eyther *Peter was at Rome, or not.* Where we ſee the diſiunction to be neceſſary though the partes be doubtfull.

Thus much of the Iudgement of one ſentence or axiome.

Now followeth of moe ſentences or axiomes.

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The third Chapter.

THE iudgement of moe Axiomes is, when one axiome is referred one vpon another, or drawn one out of another.

It is cyther $\left\{ \begin{array}{l} \text{A certaine frame of procuing, called a Syllogisme.} \\ \text{Or a plaine and perfect way of handling any thiug, called} \\ \text{Methode.} \end{array} \right.$

A frame of procuing or Syllogisme, is that placing of an argument found out, with a question in three Axiomes, where the two first being graunted, the third doth necessarily follow. Therefore when an axiome is doubtfull, it is made a question, and for prooffe of the trueth, we must inuent a third reason, and place it with the question after the forenamed order.

The partes of a Syllogisme $\left\{ \begin{array}{l} \text{Former, or antecedent.} \\ \text{are, } \left\{ \begin{array}{l} \text{Latter or consequent.} \end{array} \right. \end{array} \right.$

The former or antecedent, is that vpon which the cōclusion is inferred or brought in.

It hath two $\left\{ \begin{array}{l} \text{The propounder, or proposition.} \\ \text{partes, } \left\{ \begin{array}{l} \text{The applier or assumption.} \end{array} \right. \end{array} \right.$

The proposition is the first part, wherein at the least the latter part of the question is placed with the reason found out.

The assumption is the second part which is taken out of the proposition.

The latter part or conclusion is that part which is inferred vpon the antecedent, concluding the question in this sort:

Euery sinner is subject to condemnation.

Euery man is a sinner. Ergo

Euery man is subject to condemnation.

In this example we see first, that the conclusion standing vpon two argumentes, the subject and adiunct, is made a question: and by the third argument, *Sinner*, the affirmative is proued true, by the fit placing of it in these three axiomes, wherein at least the last part of the question is placed in the proposition.

Here marke that if any part be wanting, it is called the kinde of an imperfect Syllogisme, which is called an Enthimeme, or an holding in the minde. if any thing be added more then the axiomes vsually placed in a Syllogisme, it is called a pro-syllogisme, or an addition to a Syllogisme, or second prooffe. The partes of a Syllogisme are oftentimes disorderly placed, as in this example, where the Apostle proueth that wee are iustified by faith.

Either we are iustified by faith, or by the workes of the law.

But not by the workes of the law: Ergo

By faith.

Heere the proposition is wanting: the assumption is found in the 20. verse of the 3. Chap. the conclusion in the 22. verse, and in the end of the 20. verse there is a pro-syllogisme or second prooffe, where the assumption is proued: as thus: *By the lawe cometh the knowledge of sinne: Therefore we are not iustified by it.*

The fourth Chapter.

OF Syllogismes, some are simple or single, others are compound or double.
The simple is that wherein the latter part of the question is placed in the proposition,

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sion, and the former part in the assumption.

This is sayd to be affirmatiue, when that all the parts doe affirme : negatiue when that all the partes doe denie. Generall where the conclusion & proposition or assumption be generall : speciall, when one of them onely is generall : proper, when both of them are proper.

There are two sortes of a § The one more plaine.

Simple Syllogisme. ¶ The other more artificiall.

A more plaine is, whose order of placing is more plaine then the rest, and it is when the reason found out to prooue a particular question, goeth before in both parts, and as affirmatiue in the assumption.

All our fathers had the same sacraments in substance.

Many of the Fathers were not saved, therefore some were not saved that had the Sacramentes in substance.

The proposition is in the 1. of the Cor. the 10. The Assumption, verse 5 which sort of Simple Syllogismes, because of the plainnesse of it, is very seldome found set forth in all his partes, but most commonly in this order: The argument being put for an example,

Some putting away good conscience, haue made shipwracke of sayls, as Alexander and Hyeneus. 1. Tim. 1.

The affirmatiue generall.

All the iustified shall be saved:

All the iustified shall raigne with Christ: Therefore

Some that raigne with Christ, shall be saved:

The negatiue with the proposition generall.

No hypocriticall caller vpon God shall be saved:

All hypocriticall callers vpon God, say, Lord, Lord, Therefore

Some that say, Lord, Lord shall not be saved.

Affirmatiue special:

Some who fell in the wildernesse, heard the word.

All who fell in the wildernesse, tempted God. Therefore

Some that heard the word, tempted God. Heb. 6. 3.

Negatiue special is:

No right Papist is a true subiect:

Some right Papist is a Iesuite: Therefore

Some Iesuite is not a true subiect.

Affirmatiue proper.

Abraham beleued God, and it was imputed to him for righteousness.

Abraham was a man, Therefore

Some man beleued, and it was imputed to him for righteousness.

Negatiue proper.

Paule was not condemned:

Paule was an Apostle, Therefore

Some Apostle was not condemned.

Lesse plaine Syllogismes are those whose frame of concluding is not so plaine: and here the proposition must be alwayes generall or proper, and the conclusion negatiue, if either proposition or assumption be negatiue: and of this there be two sortes. The first, where the reasons found out doe followe both in the proposition and assumption, and must be denied in one of them.

The first generall:

Every true Christian, can iustifie his religion by his works:

C. 2.

The

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*The dissembling professor cannot iustifie his religion by his workes, Therefore,
The dissembling professor is no true Christian.*

The second general.

Every Christian loveth God :

No transgressor of the commandement loveth God, Therefore

No transgressor of the commandement is a true Christian.

The first special.

A Pastor is not an Apostle :

Paule is an Apostle : Therefore

Paule is no Pastor.

The second speciall.

An Apostle may preach throughout the world :

Archippus may not preach throughout the world, Therefore

Archippus is not an Apostle.

The first proper.

Iudas Iscariote was not the servant of Christ :

Iudas the brother of James was the true servant of Christ.

Therefore Iudas Iscariot was not the brother of James.

The second proper.

Timothie was an Evangelist,

Paule was not an Evangelist : Therefore

Timothie was not Paule.

Of the 2. sortes of a lesse plaine Sillogisme or more
fully expressed.

In the second kinde, the reason found out goeth before in the proposition, and followeth in the assumption affirmatively:

The generall affirmatiue.

Every sinner is subiect to condemnation:

Every man is a sinner : Therefore

Every man is subiect to condemnation.

The generall negatiue.

No sinner is iustified by his workes :

Every man is a sinner : Therefore

No man is iustified by his workes :

The speciall affirmatiue.

Every Apostle must preach the Gospel:

Paule is an Apostle, Therefore

Paule must preach the Gospel.

The speciall Negatiue.

No dissembler was ever approved of God:

Ananias was a dissembler, Therefore

Ananias was neuer approved of God.

The proper Affirmatiue.

The Sonne of God is the true Mesias:

I am the Sonne of God. Therefore

I am the true Mesias.

The proper Negatiue.

John did not denie Christ:

*This Euangelist is Iohn, Therefore
This Euangelist did not deny Christ.
Thus much of the simple Syllogisme.
Now followeth the Compound.*

The fift Chapter.

THE compound or double syllogisme is, where the whole question maketh the one parte of the proposition affirmed and compounded, and the argument found out maketh the other part of the proposition.

To deny any part in a compound Syllogisme, is to set down the contradiction thereof.

The compound Syllogisme is \S Connexiue, or knitting together.

eyther \S Disiunctiue, or leuering, or disioyning.

The knitting together or connexiue is, whose proposition is connexiue or framed with wordes which knit together sentences. This is of two sortes: The first sorte is when the former part of the proposition, is repeated affirmatiuely in the assumption, and the latter part in the conclusion.

If God doe iustifie the saythfull, no man may condemne them.

But God doth iustifie the saythfull, Ergo

No man may condemne them.

Here oftentimes the former part of the proposition maketh not the assumption, but that which is greater or of more force to conclude then it is.

If the Magistrate doe iustly hate thee for thine offences, then thou oughdest to tremble:

But God of heauen hateth thee iustly for thine offences, Therefore thou oughdest to tremble.

The same kinde of Syllogisme is framed by a worde of time, which hath the same forme with the other. As:

If, or seeing, or when we are dead with Christ, let vs liue with him:

But we are dead with Christ, therefore let vs liue with him.

The second kinde of a knitting or connexiue Syllogisme.

The second kinde of a knitting or connexiue Syllogisme is, when the consequent or latter part of the proposition is denied in the assumption, that the former also may be denied in the conclusion. As:

If Abraham were iustified by workes, then he hath so glory with God:

But he hath not so glory with God, Therefore

He is not iustified by workes. Rom. 4.1.

A disioyning or disiunctiue Syllogisme.

It is that whose proposition is disioyned, and is framed after two sortes. The first doth deny one part of the proposition in the assumption, and concludeth the other in the conclusion. As:

A man is iustified, eyther by workes or sayth:

But not by workes Therefore

By sayth. Or thus.

Man is iustified by sayth or workes:

But not by workes. Therefore

By sayth.

The second frame is that which is made of a disioyned axiome, affirmed in both partes, and affirmeth one part in the assumption, that it may denie or take away the other in the conclusion as thus:

Saythfull men must eyther be saved or condemned.

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But they shalbe saued :

Therefore not condemned.

The same Syllogisme is also made of a coupled or copulative axiome being denied, because it hath the same force with a disioyned axiome.

We cannot serue both God and Mammon.

But we serue God,

Therefore not Mammon. Or thus

We cannot serue both Mammon and God,

But God;

Therefore not Mammon.

Thus much of the certayne frame of proouing or Sillogisme. Nowe followeth the plaine and perfect way of handling any thing, or Methode.

The sixth Chapter.

METHODE is the iudgement of more axiomes, whereby many and diuers axiomes being framed according to the properties of an axiome perfectly or exactly iudged, are so ordered as that the easiest and most general be set down first, the harder or lesse generall next, vntill the whole matter be so conueyed, as all the partes may best agree with themselves, and be best kept in memorie.

For as we consider in an axiome truth or falshood, in a Syllogisme, necessary following or not following, so in Methode the best and perfectest, the worst and troublesomest way to handle a matter.

Therefore according to this perfect way, the definition of that which is to be handled, must be first set downe, and then the deuision of the same into the members, and the generall properties of the same, and then the diuers sorts of it, if there be any: so proceeding vntill by fit and apt passages or transitions, the whole be so faire handled, that it can be no more deuided.

A passage or transition is the bande of Methode, whereby one member of a deuision is ioyned to the other, which thing refresheth the Reader or hearer, and helpeth the memorie. Such is that in the Actes 1. Chap. 1. *The first Treatie, Theophilus I haue made of all thinges which Iesus began to say or doe, &c.* And so goeth to the other historie of the Actes of the Apostles.

Examples hereof you may see in the distribution of the effectes, and in all other thinges rightly handled, and in the treatise of houthold gouernment following.

Now this Methode because it is so agreeable to reason, and easie to be practised, is for the most part followed of all writers or speakers, yet so as they may and doe according to their matter, time, place, persons, and all such circumstances, wisely alter, change, or hide the same: and then it is called the hiding or concealing, or crypsis of Method, whereas they leaue out the former orderly placing of definitions, Diuisions, and transitions, and doe take in diuers repetitions, declarations, making lightsome, enlarginges, or amplifications, prouinges of the thing, preuenting of obiections, out going from the matter, called digressions, as it shall make most fit for their purpose. All which shall appeare in that which is set downe for the practise of Logike.

FINIS.

The

The Arte of Rhetorike, plainly set foorth in our Englishe toonge, easie both to be vnderstood and practised.

RHETORIKE is an Arte of speaking finely.

It hath two partes, { Garnishing of speeche, called Eloquution.
 { Garnishing of the maner of vterance, called
 { Pronunciation.

Garnishing of speeche is the first part of Rhetorike, whereby the speech it selfe is beautified and made fine.

It is eyther { The fine maner of wordes, called a Trope.
 { The fine shape or frame of speeche, called a figure.

The fine maner of wordes is a garnishing of speeche, whereby one word is drawn from his first proper signification to another, as in this sentence: *Sinne lyeth at the doores.* Where *sinne* is put for the punishment of sinne adioyned vnto it: *lyeth at the doores* signifieth at hand, as that which lyeth at the doores, is readie to be brought in.

This changing of wordes was first found out by necessitie, for the want of wordes, afterward confirmed by delight, because such wordes are pleasaunt and gracious to the eare. Therefore this chaunge of signification must be shamefast, and as it were maydenly, that it may seeme rather to be led by the hand to another signification, then to be driuen by force vnto the same: yet sometime this fine maner of speech swarueeth from this perfection, and then it is:

Eyther { The abuse of this fine speeche, called Katachresis, or
 { The excesse of this finenesse, called Hyperbole.

Be not too iust, nor so wicked, which speech although it seeme very hard, yet it doth not without some finenesse of speeche vter thus much. *That one seeke not a righteousness beyond the law of God, and that when none can liue without all sinne, yet that they take heede, that sinne beare not dominion ouer them:* As, *My teares are my meate day and night. Those that hate me are more in number then the haire of my head:* Both which doe vter by an excesse of speeche, a great sorrow, and a great number of enemies.

The abuse of speeche is when the change of speeche is hard, strange, and vnwonted, as in the first example.

The excesse of speeche is, when the chaunge of signification is very high and loftie as in the second example. And Psal. 67.

But the excellencie or finenesse of wordes or Tropes is moste excellent, when diuers are { Shut vp in one, or
 { Continued in many.

An example of the first sort is in the 2. King. *I pray thee let me haue a double portion of thy spirite:* where by *spirite* is meant, the gift of the spirite, and by *thy spirite* the gifts of the spirite like to thine.

The continuance of Tropes called an Allegorie, is when one kinde of Trope is so continued: as, Looke with what kinde of matter it be begunne, with the same it be ended. So in the 32. Psalm, *the care of God towards his Church, is set forth by the wordes proper to a shepheard.* So in the whole booke of Canticles, *the sweete conference of Christ, and his Church, is set downe by the wordes proper to the husband and the wife.* So olde age is set downe by this garnishing of speeche. Eccle. 12. 5. 6.

THE ARTE

Hitherto of the properties of a fine manner of wordes, called a **Trope**.
Now the diuers sortes doe follow.

They are those which note out { No comparison { No respect of
and are with { Division, Or
Some comparison { Some respect.

The first is { The change of name called a Metonymie.
double { The mocking speeche called an Ironie.

The change of name is where the name of a thing is put for the name of a thing agreeing with it.

It is double, { When the cause is put for the thing caused, and contrariwise.
{ When the thing to which any thing is adioyned, is put for the thing adioyned, and contrariwise:

The change of name of { The name of the maker { is put for the thing
the cause is when { or the matter. { made.

Of the maker, when the finder out, or the authour of the thing, or the instrument whereby the thing is done, is put for the thing made. So *Moses is put for his writings*. So *Loue is put for liberallitie, or bestowing benefices the fruite of loue*. So *sayth the cause is put for religious seruing of God, the thing caused*. Rom. I. So *the tongue the instrument of speeche, is put for speeche it selfe*. kule thy tongue. Iane. 3.

Of the matter: *Thou art dust, and to dust shalt thou returne, that is, one made of dust*.

Now on the other side, when the thing caused or the effect is put for any of these causes. So *the Gospel of God is called the power of God to saluation, that is, the instrument of the power of God*. So, *Loue is sayd to be bountifull, because it causeth one to be bountifull*. *Paul sayth, The bread that we breake, is it not the communion of the body and blond of Christ, that is an instrument of the communion of the body of Christ*. So *the body is sayd to be an earthly tabernacle, that is a tabernacle made of earth*.

The change of name or Metonymy is, where the subiect or that which hath any thing adioyned is put for the thing adioyned or adioynt. So *the place is put for those or that in the place*. Set thine house in an order, that is, thy household matters: *It shall be easier for Sodome and Gomorra, that is, the people in Sodome and Gomorra*. So *Moses chaire is put for the doctrine taught in Moses chaire*. So *all Iericho and Ierusalem came out, that is all the men in Iericho and Ierusalem*. So *before, sinne was put for the punishment of sinne*. Let his blood rest vpon vs and our children, that is, the punishment which shall followe his death. So *Christ sayd: This is my body, that is, a signe or sacrament of my body*. This wine is the newe testament in my blood, that is, a signe or seale of the newe testament in my blood. So *Iohn sayth, He saw the spirite descending in the likeness of a Dove, that is, the signe of the spirit*.

On the other side, the adioynt is put for the thing to which it is adioyned. As, *Christ is called our hope*. 1. Tim. that is, on whom our hope doth depend. So, *we are iustified by sayth*, that is by Christ applyed by sayth. So, *Loue is the fulfilling of the law, that is, those things to which it is adioyned*. Hope, for the things hoped for. Rom. 8. 28. So in the Epistle to the Ephesians, *The dayes are earth, that is, the manner, conuersation, and the deeds of men in the dayes*.

Hitherto of the Metonymie or change of name,
Now followeth the mocking speeche or Ironie.

The second Chapter.

THE mocking Trope is, when one contrarie is signified by another, as *God sayd, Man is like to one of vs*. So *Christ sayth: Sleepe on, and yet by and by, Arise, let vs go*. So *Paul sayth: You are wise, and I am a foole*.

This

OF RHETORIKE.

This Trope is perceived either by the contrarietie of the matter or the manner of utterance, or both: So Elias sayd to the Prophets of Baal: *Crie aloud, &c.* So the Iewes sayd vnto Christ: *Hayle king of the Iewes.*

Hitherto appertaineth the passing by a thing, which yet with a certaine elegancie noteth it. So Philemon. 19. *That I say not thou owest thy selfe vnto me.*

Hitherto of the finenesse of wordes which respect no diuision.

Now followeth that which respecteth diuision, called Synecdoche.

A Synecdoche is when the name of the whole is giuen to the parte, or the name of the part to the whole.

And it is double, { When the whole is put for the member, and contrarily.
 { When the generall or whole kinde is put for the speciall, or some sort, and contrarily.

So S Iohn. *Not onely for our sinnes, but for the sinnes of the whole world.* So righteousnesse a member of goodnesse, is put for all goodnes. So vnrightheousnesse is put for al manner of sinnes.

Examples of the second sort, as these So *Israel* is put for those of *Inda* sometimes. So *nations* for the heathen. *A minister of Christ*, for an *Apostle of Christ*, Rom 1. *A minister* put for a *distributer*. Rom. 12.

On the other side, one sort or speciall is put for the whole sorte or generall in the examples following. In the Lords prayer *Bread* one help of life is put for all helps: *This day*, one time for all times. So Salomon sayth, *The thing of the day in his day*; that is, the thing of the time in his time.

So sometimes lesse is spoken, and yet more is vnderstoode, which is called diminution or *Meiosis*, as, *I am*, sayth, to him that knoweth how to doe well and doth not, *is* is sinne, that is, a great sinne. So our sauiour Christ sayth, *If they had not knowne, they had had no sinne*, that is, no such great sinne as they haue now. Likewise the deniall by comparison. So Salomon sayth, *Receiue my wordes and not siluer*, that is, my wordes rather then siluer. So Paule sayth, *I was sent to preach, and not to baptise*, that is, not so much to baptise as to preache.

Hitherto of the finenesse of wordes, which note out no comparison. Now followeth the finenesse of wordes which noteth out comparison, called a Metaphor.

The third Chapter.

A Metaphor is when the like is signified by the like: as, 1. Cor. The Apostle sayth *Doctrine must be tryed by fire*, that is, the euidence of the worde spirite trying doctrine as fire doth metals. So Christ is sayd to *baptise with fire*, where fire is put for the power of the holy Ghost purging as fire. So Christ sayth, *None shall enter into the kingdom of God, but he that is borne of the holy Ghost and water*. So Paule calleth himselfe the *Father of the Corinthians*, who sayth that he *began them in Christ*. So he calleth *Timothie and Titus* his *naturall sonnes in the fayth*.

Hitherto of a Trope or garnishing of speeche in one worde, where the Metaphor is most vsuall, then the change of name, then the Synecdoche, and last of all the ironie. Now followeth the fine frame or shape of speeche, called a figure.

A Figure is a garnishing of speeche, wherein the course of the same is chaunged from the more simple and plaine manner of speaking, vnto that which is more full of excellencie and grace. For as in the finenesse of wordes or a Trope, words are considered a-funder by themselves: so in the fine shape or frame of speeche or a figure, the apt and pleasant ioyning together of many wordes is noted.

The garnishing of the shape of speeche or a { In wordes.

Figure is garnishing of speeche, { In a sentence.

THE ARTE

The garnishing of speech in wordes called *Figura dictionis*, is wherein the speech is garnished by the pleasant and sweet sound of wordes ioyned together.

This is eyther { In the measure of foundes.
 { In the repetition of foundes.

The measure of soundes is 5 Poets, with vs called Rymers.

belonging either to { Oratours, with vs called eloquent pleaders.

The first is the measure of foundes by certayne § Ryme.

and continuall spaces. And it is eyther. } Verse.

Ryme is the first sort, containing a certain measure of fillables ending alike, and these in the mother tongues are most fit for Psalmes, songs or sonnets.

Verſes are the ſecond ſort, containing certaine ſeete fitly placed.

A foote is a measure framed by the length and shortnes of fillables. For the several sortes whereof, as also of the verses made of them, because we haue no worthe examples in our English toounge, we iudge the large handling of them should be more curious then necessary.

The measure of soundes belonging to Orators is that which as it is not vncertaine, so it differeth altogether from rime and verse, & is very changeable with it selfe. Therefore in that eloquent speache you must altogether leaue ryme and verse, vnlesse you alleadge it for authoritie and pleasure.

In the beginning of the sentence little care is to be had, in the middle least of all, and in the end chiefeſt regard is to be had, becauſe the fall of the ſentence is moſt marked, and therefore leaſt it fall out to be harſh and vnpleaſant both to the minde and eare, there muſt be moſt varietie and change.

Now this change must not be about six fillables from the ende, and that must be set downe in feete of two fillables.

And thus much of garnishing of speech by the measure of soundes, rather to give some taste of the same to the Readers, then to draw any to the curious and vnnecessary practise of it.

Now followeth the repeating of soundes.

The fourth Chapter.

Repetition of soundes is { The like. }
 cyther of { The Vnlike } sounde.

Of the like is } Continued to the end } of the same sentence.
 eyther } Broken of } of a diuers.

Continued to the ende of the same sentence is when the same sound is repeated without any thing coming between, except a parenthesis, that is, something put in without the which notwithstanding the sentence is full. And it is a ioyning of the same sound, as Rom. 2. *As unrighteousnesse, fornication, wickednes*. And in the prayer of Christ, *My God, my God, from men by thine hand O Lord, from men.* &c. Pſal. 17.

Continued in a divers sentence § Redoubling, called Anadyplosis.

is eyther { A pleasant clyming, called Clymax.

Redoubling is when the same sound is repeated in the end of the former sentence and the beginning of the sentence following As, Pl. 9. 8. *The Lord also will be a refuge to the poore, a refuge I say in due time. Psal. 48. 14. For this God is our God But more plaine in the 8. As we haue heard so haue we seene in the citie of the Lords of hostes, in the citie of our God, God will establish it for ever.*

A pleasant climbing is a redoubling continued by diuers degrees or steppes of the same soundes: As Rom. 8. 17. *If we be children, wee be heires euen heires of God, annexed with Christ.*

OF RHETORIKE.

Christ. Rom. 8 30. Whome he predestinated, them also he called, and whome he called, them also he iustificed, and whome he iustificed, them also he glorified. Also Rom. 9. 14. 15.

And hitherto of the same sound continued to the end.

Now followeth the same sound broken of.

The first Chapter.

THE same sound broken of is a repetition § Beginning.
of the same in the ¶ In the end.

In the beginning is called Anaphora, a bringing of the same againe. As, Ro. 8 38.

Nor death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creatures shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord. So likewise Ephes. 4. 11. Some to be Apostles, some Preachers, some prophetes, some Euangelistes. So Gal. Nor Iewe, nor Gentile, nor bonds, nor free. So likewise Hebr. 11. 1. 2.

Repetition of the same sound in the end is called Epistrophe, a turning to the same sound in the ende: So Ezech. Behold greater abominations then these, Lament. 3 41. 42. *Let vs lift vp our heartes with our handes vnto God in the heauens, we haue sinned, and haue rebelled, therefore thou hast not spared.*

When both of these are ioyned together, it is called a coupling or Symptocce. As, 2. Cor. 6. 4. to the 11 *But in all thinges we approue our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumultes, in labours. By watching, by fasting, by puritie, by knowledge, by suffering, by kindnesse, by the holy Ghost, by loue vnfained, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers and yet true, as vnknowne and yet knowne, as dying and yet behold wee liue, as chastened, and yet not killed, as sorrowing and yet alwayes reioysing as poore and yet make many rich, as hauing nothing, and yet possessing all thinges. See also 2. Cor. 12. 23.*

Hitherto of the repetitions in the same place.

Now of those that doe enterchange their place.

They are ey- § Epanalepsis, which signifieth to take backe.

ther ¶ Epanados, which signifieth a turning to the same tune.

The first is when the same sound is repeated in the beginning and the ending, as

My sonne Absolon, my sonne Sam. 19. 1.

Epanados, is when the same sound is repeated in the beginning and the middle, in the middle and the ende, as Ezech. 35. 6. *I will prepare thee vnto bloud, and bloud shall pursue thee: except thou hate bloud, euen bloud, shall pursue thee. And 2. Thes. 2. So shal he that doth vs as God, in the temple of God, sheweth himselfe that he is God.*

Hitherto of the repetition of those soundes which are alike.

Now of those that are vnlike.

The sixth Chapter.

Vnlike are { A small changing of the name, as Paranomasia.
{ A small changing of the end or case, as
Polyptoton.

A small chaunge of name is, when a worde by the chaunge of one letter or fillable, the signification also is changed, As, *patience, experience. Rom. 5. 4. 19. We walke after the flesh, not warte in the flesh. So by honour and dishonour, as vnknowne, and yet knowne.*

A small chaunging of the ende or case, is when wordes of the same beginning rebound by diuers endes: *Christ being raised from the dead, dieth no more, death hath no more power ouer him. He that doth righteousness is righteous. If ye knowe that he is righteous, knowe ye that he that doth righteousness, is borne of him.* And of both these there are many in the Scripture, but the translations cannot reach them.

Hitherto of the garnishing of the shape of speech in words.

Now followeth the garnishing of the shape of speache in a sentence.

The seuenth Chapter.

Garnishig of the frame of speache in a sentence, is a garnishing of the shape of speech, or a figure, which for the forceable mouing of affections, doth after a sorte beautifie the sence and very meaning of a sentence. Because it hath in it a certaine manly maiestie, which farre surpasseth the soft delicacie or dainties of the former figures.

It is eyther the garnishing of

Speache } Alone.
 } With others.

The garnishing of speache alone, is when as the sentence is garnished without speache had to other. And it is eyther in

Of the matter,
regard } Of the person.

In regard of the matter, is either

{ A crying out, called exclamation.

{ A pulling or calling backe of himselfe, called
Reuocation.

A crying out or Exclamation is the first, which is set forth by a worde of calling out. Sometimes of wonder, As, Rom. 8. *O the depth of the iudgement of God.* Psa. 8. *O Lord how excellent is thy name?*

Sometimes of pitie, also these words, *Behold, alas, ah,* be signes of this figure. As, *O Ierusalem, Ierusalem, which stonest the prophetes.* Sometimes of desperation, As, *my sinne is greater then can be forgiven.* *Behold thou drinkest me out.* &c. Sometimes of wishing, As, *O Lord of hostes how amiable are thy tabernacles.* Sometimes of disdayning, As, Rom. 7. in the end. *O miserable wretch that I am, who shall deliuer me from this body of sinne?* Sometimes of mocking, as they which sayd to our sauour Christ, *A thou that,* &c.

Sometimes of cursing and detestation, as in Dauid, *Let their table be made a snare, and bow downe their backe alwayes.* Also when this Figure is vsed in the ende of a sentence, it is called a shooting out of the voyce or Epiphonema, as when the sinnes of Iesabel were spoken against, this is added at the end, *Seemed it a litle so her to doe thus and thus?*

So after the high setting forth of the name of God, Dauid shutteth vp his praise with this: *Blessed be his glorious name, & let al the earth be filled with his glory.* Sometimes here is vsed a certaine libertie of speech, wherein is a kinde of secret crying out: As, Peter. 3. Act. laith: *Ye men of Israel heare these wordes.* And Paule 1. Cor. 11. *Would so God you could suffer a litle my foolishnes, and indeede ye suffer me.*

Thus much of crying out.

Now followeth the Figure of calling backe, or reuocation.

Reuocation is when any thing is called backe, and it is as it were a cooling and quenching of the heate of the exclamation that went before.

And this is ey- } A correction of ones self, called Epanorthosis.
ther } A holding of ones peace, called Aposiopesis.

Epanorthosis is correction, when some thing is called backe that went before: as Paul correcteth his doubtfulnesse of Agrippa, his beliefe, when he sayth, *Belieuest thou King Agrippa*

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Agrippa, I know thou beleeuest. Paule. 1. Cor. 15. I laboured more abundantly then they all, yet not I, but the grace of God in me.

A keeping of silence or Apophoreis is when the course of the sentence begunne is so stayed, as thereby some part of the sentence not being vttered, may be vnderstood: So our Sauiour Christ sayth, *My soule is heauie: what shall I say.* Iohn. 12. 27.

Thus much of a Figure garnishing the speeche alone in regard of the matter.

Now followeth the garnishing of the speeche alone in regard of the person.

The eight Chapter.

Garnishing of the speeche alone in regard of the person is double.

Either in $\left\{ \begin{array}{l} \text{Turning to the person, called Apostrophe.} \\ \text{Feining of the person, called Prosopopeia.} \end{array} \right.$

Apostrophe or turning to the person, is when the speeche is turned to another person, then the speech appointed did intend or require. And this Apostrophe or turning is diuersly scene, according to the diuersitie of persons. Sometimes it turneth to a mans person, As Dauid in the 6. Psalme, where hauing gathered argumentes of his safetie, turneth hastily to the wicked, saying, *Away from me all ye workers of iniquitie, for the Lord hath heard the voyce of my petition.*

Sometimes from a man to God, as, Psal. 3. Dauid being dismayed with the number of his enemies, turneth himselfe to God, saying: *But thou Lord art my buckler, &c.*

Sometimes to vnreasonable creatures without sense. Esai. 1. 20. 1.

Prosopopeia or a Feining of the person is whereby wee doe feine another person speaking in our speeche, And:

It is double $\left\{ \begin{array}{l} \text{Imperfect.} \\ \text{Perfect.} \end{array} \right.$

Imperfect if when the speeche of another person is set down, lightly and indirectly. As in the Psal. 10. Dauid bringeth in the wicked, *Who say vnso my soule, Flie as the bird vnso yonder hill.*

A perfect Prosopopeia is, when the whole feining of the person is set downe in our speeche, with a fitte entring into the same, and a leauing it of. So Wild. Pro. 8. Where the entrance is in the first verses, her speeche in the rest of the Chapter.

Hitherto of the figures of sentences concerning one speaking alone.

Now follow the other which concerne the speeches of two.

The ninthe Chapter.

THEY which concerne the speeches of two, $\left\{ \begin{array}{l} \text{In asking.} \\ \text{are eyther } \left\{ \begin{array}{l} \text{In answering.} \end{array} \right. \end{array} \right.$

That of asking is $\left\{ \begin{array}{l} \text{In deliberation.} \\ \text{eyther } \left\{ \begin{array}{l} \text{In preuenting an obiection.} \end{array} \right. \end{array} \right.$

Deliberation is when we doe euer now and then aske as it were reasons of our consultation, whereby the minde of the hearers wauering in doubt, doth set downe some great thing.

This deliberation is $\left\{ \begin{array}{l} \text{In doubting.} \\ \text{eyther } \left\{ \begin{array}{l} \text{In communication.} \end{array} \right. \end{array} \right.$

A doubting is a deliberating with our selues, as Paul. 1. Philip. 22. doubting whether it were better to die then to liue, hee garnisheth his speeche on this maner: *For I am greatly in doubt on both sides, desiring to be loosed, and to be with Christ which is best of all: neuertheless*

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shelasse to abide in the flesh is more needefull for you.

Communication is a deliberation with others. Gal 3 1.2. *O foolish Galathians, who hath bewitched you, that you should not obey the truth, to whom Iesus Christ before was described in your sight, and amongst you crucified: This onely would I learne of you, Received you the spirit by the workes of the law, or by the hearing of the worde preached?*

And hitherto of the figure of speeche betweene two called deliberation.

Now followeth the figure of speeche betweene two called the preuenting of an obiection or occupation.

Occupation is when wee doe bring an obiection and yeeld an aunswere vnto it: Therefore this speeche betweene two in the first part is called the setting downe of the obiection or occupation: in the latter part, an answering of the obiection or the subiection: as Rom. 6. *What shall we say then? shall we continue still in sinne, that grace may abound?* In which words is set downe the obiection, the answering in these wordes: *God forbid.* And here this must be marked, that the obiection is many times wanting, which must be wisely supplied by considering the occasion and aunswere of it. As, 1. Tim. 5. *They will marry, hauing condemnation.* Now least any might say, what for marrying? He answereth: *No, For denying their first faith.*

Hitherto of the figures of asking.

Now followeth the figures of answering.

They are eyther in {
Suffering of a deede, called permission.
Graunting of an argument, called
concession.

Suffering of a deede or permission is, when mockingly we giue libertie to any deede, being neuer so filthie. as Reuel. *Let him that is filthy, be filthy still* And 1. Cor. 14. *If any be ignorant, let him be ignorant.*

Concession or granting of an argument is, when an argument is mockingly yeilded vnto, as, Eccle. 11. *Reioyce young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes: but knowe that for all these thinges God will bring thee to iudgement.*

¶ Hitherto of the first part of Rhetorike of the garnishing of speeche: the second part which is the garnishing of vtterance, because it is not yet perfect (for the precepts for the moste part pertain to an Oratour) which when it shal be perfect, it shall eyther onely containe common precepts for the garnishing of vtterance in all, or also proper preceptes for the same in Magistrates, Ambassadors, Captaines, and Ministers, therefore vntill it be so perfected, we thinke it vnecessary to be translated into English.

¶ Although the rules of Sophistrie be needlesse for them that be perfect in Logike: yet because the knowledge of them bringeth some profite to yong beginners, both for the ready answering of the subtile argumentes, and the better practising of Logike and Rhetorike, we haue thought good to turne it into the English toonge.

Sophistrie is the feined art of Elenches, or coloured reasons.

A colourable reason, or Elenche, is a shewe of reason to deceiue withall.

It is eyther {
When the deceit lieth in the wordes.
In the default of Logike called a Sophisme.
In wordes is {
When the deceit lyeth in one worde,
eyther {
In wordes ioyned together.

OF RHETORIKE.

In one worde is { The darkenesse of a word.
 cyther { The doubtfulnesse of a worde.

The darkenesse of a worde, or an insolencie deceiueth, when by a reason the meaning is not vnderstoode, whether the strangenesse be through the oldnesse, newnesse or swelling vanitie of the wordes, and of the last sorte is that spoken of in 2. Pet. 2. 18.

By this fallacian the Papistes conclude, the fathers to be on their side, for deseruing by good workes.

Whosoever saith mans merites are crowned, they say mans workes doe deserue,

But the fathers say, mans merites are crowned,

Therefore the fathers say, mans workes doe deserue.

Where *Merites* is an olde word, put for any workes done vnder the hope of reward, whether it come by desert or freedome of promise.

Doubtfulnesse of a worde is { Likenesse of name, called Homonymia.

cyther { By a Trope or finenesse of speeche.

The likenesse of name, or Homonymia, is when one worde is giuen to signifie diuers things: As,

He that beleeueth shall be saved:

The hypocrites to whome our sauour Christ would not commit himselfe, beleue:

Therefore they shall be saved.

Where sayth doth note out both a iustifying sayth, and a dead sayth.

Doubtfulnesse by a Trope, is when a worde is taken properly, which is meant figuratiuely or contrarily. As:

That which Christ sayth is true:

Christ saith that bread is his body.

Therefore it is true.

Where by body is meant the signe or Sacrament of his body.

Vnto the first a perfect Logician would answer, that the proposition is not an axiome necessarily true, according to the rule of truth, because of the doubtfulnesse of the olde and new signification of *merite*. And if the word be farre worne out of vse that it be not vnderstoode, then the answer must be, I vnderstand it not, or put your axiome in plaine wordes.

To the second, he would answer, that the proposition or first part is not according to the rule of righteounesse, because the proper subiect and adioynt are not ioyned together: which if it were, it should be, *Whosoever hath iustifying saith, or beleueth sincerely, shall be saved*, and then the assumption being in the same sence inferred, is false.

Vnto the third he would answer, that the assumption is not necessarily true, because if the word *Body* be taken properly, it is not then true that is set downe, but if it be taken figuratiuely, it is true, and therefore would bid him make the assumption necessarily true, and then say, Christ sayth in proper wordes, *It is my body*, and then it is false.

Hitherto of the fallacians in single wordes.

Now of those ioyned together.

It is cyther { Amphibolia, or the doubtfulnesse of speech.
 { Exposition, or vnapt setting downe of the reason.

The first is when there is doubtfulnesse in the frame of speeche, as thus: *If any obey not our word by a letter, note him*: where some referre, by a letter, to the first part of the sentence, and some to the latter, where the signification of the worde and right pointing doth shewe, that it must be referred to the first.

The answer is, that the right and wise placing of the sentence is peruerted.

Vnapte

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Vnapr setting downe of the reason, is when the partes of the question and the reasons intreated is not set downe in fit wordes: as,

All sinne is euill:

Euery childe of God doth sinne.

Therefore euery childe of God is euill.

Here the answer according to Logike, is that the assumption doth not take the argument out of the proposition, but putteth in another thing, and so it is no right frame of concluding, as appeareth by the definition of the assumption.

Hitherto of the deceits of reason which lie in wordes.

Now of the default of Logike, called Sophisme.

It is eyther { Generall
Speciall

The generall are those which cannot be referred to any part of Logike.

They are eyther { Begging of the question, called the
petition of the principle.
Bragging of no prooffe.

Begging of the question is when nothing is brought to prooue, but the question, or that which is doubtfull: As,

That righteousness which is both by faith and worke doth iustifie:

But this righteousness is inherent righteousness. Ergo

Here the proposition in effect is nothing but a question.

If together with the blood of Christ we must make perfect satisfaction for our finnes, before we come to heauen:

Then they must be purgatorie for them that die without perfect satisfaction.

But the first is so. Ergo. Where the argument they bring is as doubtfull, and needeth as much prooffe as the question.

The answer is this out of the definition of the Syllogisme that there is no new argument inuented, therefore it cannot be a certaine frame of concluding.

Bragging of no prooffe, when that which is brought is too much, called redounding.

It is eyther { impertinent or another matter called Heterogenium.
A vaine repetition, called Tautologia.

Impertinent or not to the purpose is when any thing is brought to a prooffe, which is nothing neere to the matter in hand, whereunto the common prouerbe giueth answer: *I aske you of cheese, you answer me of chancke.*

A vaine repetition is, when the same thing in effect, though not in words is repeated, as they that after long time of prayer say, *Let vs pray.* And this fallacian our Saviour Christ condemneth in prayer, Mat. 5. and this is a fault in Methode.

Speciall are those which may be referred to certaine partes of Logike, and they are of two sortes.

Such as are referred { To the spring of reasons, called inuention.
To iudgement.

Those referred to Inuention are, when any thing is put for a reason which is not, as no cause for a cause, no effect, for an effect, and so to the rest.

In the distribution this is a proper fallacian, when any thing simply or generally graunted, thereby is inferred a certaine respect or speciall not meant or intended: as,

He that sayth, there are not seuen sacramentes, sayth true:

He that sayth, there are onely three, sayth there are not seuen:

Therefore he that sayth there are three, sayth true.

The right answer is, that the proposition is not necessarily true, for there may be a way to say, there are not seuen, and yet affirme an vniuth. Fallacy

OF RHETORIKE.

Fallacious of Iudgement are those that are referred to the

Iudgement $\begin{cases} \text{of one sentence.} \\ \text{of moe.} \end{cases}$

Of one sentence properties of an axiome.
eyther to the $\begin{cases} \text{Soytes.} \end{cases}$

To the properties, as when a true is put for a false, and contrarie: an affirmatiue for a negative, and contrarily So some take the wordes of S. Iohn: *I doe not say concernin, is that you shall not pray,* for no denia, when as it doth denie to pray for that sinne.

To the soytes are referred $\begin{cases} \text{Simple.} \\ \text{eyther to the } \begin{cases} \text{Compound.} \end{cases} \end{cases}$

The first when the generall is taken for the speciall, and contrarily. So the papistes by this fallacious doe answer to that generall saying of Paul: *If we are iustified by sayth,* without the workes of the lawe. Which they vnderstand of workes done before sayth, when that was neuer called in doubt.

The fallacious which are referred to a compound axiome, are those which are referred eyther to a $\begin{cases} \text{Disioyned.} \\ \text{Knitting.} \\ \text{Axiome.} \end{cases}$

To a disioyned axiome is when the partes in deede are not disioyned. As, *Salomon was eyther a king, or did beare rule.*

To a knitting axiome is when the partes are not necessarie knit together. As,
If Rome be on fire, the Popes chaire is burnt.

And hitherto of the first sort of fallacious referred to iudgement

Now followeth the second.

And they be eyther those that are $\begin{cases} \text{To a sillogisme.} \\ \text{referred } \begin{cases} \text{To Methode.} \end{cases} \end{cases}$

And they againe $\begin{cases} \text{Generall.} \\ \text{are } \begin{cases} \text{Speciall.} \end{cases} \end{cases}$

Generall which are referred to the generall properties of a Sillogisme

It is eyther when all the $\begin{cases} \text{Denied.} \\ \text{partes are } \begin{cases} \text{Particular.} \end{cases} \end{cases}$

All partes denied: As,

No Pope is a Devil:

No man is a Devil, Therefore

No man is a Pope.

And this must be answered, that it is not according to the definition of a negative sillogisme, which must haue alwayes one affirmatiue.

All particular: As,

Some vnlawfull thing must be suffered, as namely that which cannot be taken away:

The steele is some vnlawfull thing,

Therefore the steele must be suffered.

This is answered by the definition of a speciall sillogisme, which is that hath one part generall.

The speciall are those which are $\begin{cases} \text{Simple.} \\ \text{referred to the } \begin{cases} \text{Compound.} \end{cases} \end{cases}$

The first simple $\begin{cases} \text{Of the first sort.} \\ \text{Of the second.} \end{cases}$

Of the first sort $\begin{cases} \text{More plaine.} \\ \text{Lesse plaine.} \end{cases}$

More plaine is when the assumption is denied, or the question is not particular: As,

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*Euery Apostle may preach abroad:
Some Apostle is not a Pope, Therefore
Some Pope may not preach abroad.*

Also:

*Euery Pope is a Lord:
Some Pope may giue an vniuersall licence,
Therefore euery Lord may giue an vniuersall licence.*

Leslie plaine hath one fallacian in common, when the proposition is speciall: As,

*Some player is a roge,
Euery vagabond is a roge,
Therefore euery player is a vagabond.*

Also.

*Some plaier is a Roge:
Euery vagabond is a plaier:
Therefore euery player is a Roge.*

The fallacian of the first kinde is when all the partes be affirmatiue: As,

*All Pauls Bishops were ordeined for vnitie:
All Archbishops be ordeined for vnitie.
Therefore all Archbishops are Pauls Bishops.*

The fallacian of the second kind is when the assumption is denied: As,

*Euery pmitane is a Christian:
No L. Bishop is a pmitane,
Therefore, no L. Bishop is a Christian.*

Hitherto of the fallacians referred to a simple sillogisme.

Now followeth those which are referred to a compound, which are those which are referred cyther $\left\{ \begin{array}{l} \text{To the connexiue.} \\ \text{To the disioyned.} \end{array} \right.$

Of the first sort one is when the first part or antecedent is denied, that the second or consequent may be so likewise: As:

*If any man haue two benefices, he may escape unpunished at the Bishops hands.
But he may not haue two benefices, Therefore
He may not escape unpunished at the Bishops hands.*

The second is when the second part is affirmed, that the first may be so also: As,

*If euery ignorant minister were put out of the Church, and a Preacher in his place,
we should haue good order:
But we haue good order, Therefore
Euery ignorant minister is put out of the Church, and a Preacher in his place.*

Of those referred to the disioyned, the first is when all the partes of the disjunction or proposition are not affirmed: As,

*Euery ignorant minister is to be allowed or not,
But he is not:
Therefore he is:*

The second kind is when the second part of the copulative negative axiome is denied, that the first may be so: As,

*A nonresident is either a saythfull or vsaythfull minister:
But he is vsaythfull. Ergo. &c.*

And thus much of the fallacians in a Sillogisme.

The fallacian in Methode is when to deceiue withall, the ende is set in the beginning, the speciall before the generall, good order begon, confounded: And finally, when darkness, length and hardnesse is laboured after.

Fennel, D.

A breecfe Aunſwer to Maiſter Pownds ſix Reaſons:

Arrians. Here you were ſoonly overſeen. And you would make us believe, that the Church hath authoritie to poynť us newe Articles of faith, without warrant of ſcripture: ſhe was wont to challenge ſome liberty in Ceremonies, & indifferent things, but you give her power in Articles of faith.

Your ſixt Reaſon ſumbleth on the falſe principle, whereon you grounded your firſt Reaſon, where you iudge no government to be in our Church, becauſe we give the higheſt rule to the worde, & gouerne thereby, as by a moſt perfect lawe: after which no newe Parliament neede to be called, to adde or diminiſhe from it, but all men of all eſtates ought to put to theyr hands to ſee it eſecuted and kept: for the which cauſe (if they at any tyme aſſemble) the worde wriſſten is theyr direction.

Againſt your ſixt Reaſon, I anouch that he that appealeth to the iudgement of the wriſſten worde, doth yeelde a moſt waighty Reaſon, to ratifie the ſending of the holy Ghoſt to his Church, and that it is the ſpirite of truth. For if the Apoſtles were ſo mightely endewed with the ſpirite, that they bothe taught, and left in wriſſing, the whole Councels of God, enough to make the man of God perfect. &c. When the Church that challengeth the promiſe of that ſpirite, wherewith they were endewed, muſt ſubſcribe to that truth which they have leſte wriſſten: for whatſoeuer is not agreeable thereto, cometh from an other ſpirit, oppoſing it ſelfe againſt the ſpirit of God, which is neuer contrarie to it ſelfe.

Thus I haue breēſly layde downe my minde, which I could haue done moze at large: but Maiſter Crowley hath giuen you matter enough, and yet moze then eyther he or I can wypte, is ſet downe by Chemnicus and others, whole

Treatiſes you might do well, eyther to reade for your learning, or to impugne if you be able.

¶ Your well wyller. H. T.

FINIS.

THE ORDER OF HOVS- holde, described methodicallie out of the worde of God, with the contrarie abuses founde in the vvorlde.



THE order of an Houfholde called Oiconomia, is an order for the gouernement of the matters of an houfholde, according to the worde of God. 1 Tim. 3. 4. *Whiche gouerneth his house well and excellentlie.* Psal. 101. *I will walke in the perfect way, in the vprightnes of my soule in the middell of myne house, which declarcth there is a perfect way which commeth from GOD onely, as all perfection doeth, wherein is required the vprightnes of ones soule, and wherof he setteth downe some parte afterwarde.* Prou. 24. 3. 4. *By wisdom the house is builded, and established by vnderstanding, and by knowledge the roomes shalbe filled with all precious and pleasant substance.*

Nowe the wisdom meant in this booke is that which is allowed of gods worde: especiallie when he ioyneth such blessing vnto it.

The houfholde order hath two partes, { The first of these which concerne the gouernours of the familie.

{ The seconde of those which are gouerned in the same.

1 Tim. 5. 8. *If one care not for his owne, especiallie those of his house: which sheweth an especial rule of mutual duetie betweene these two.* Also the wisdom of the holy Ghost, in setting downe mutuall dueties vnto them. Pro. 3. 1. *Eph. 6. 2. Honour thy Father and thy Mother, which is the first commandment with promise.* 3. *That it may be well with thee, and that thou mayest liue longe on earth.* 4. *And ye Fathers, prouoke not your children to wrath, but bring them up in instruction and information of the Lorde.* 5. *Servantes, be obedient vnto them that are your Masters according to the fleshe, with feare and humblinge, in singlenes of your hartes, as vnto Christ.* 6. *Not with seruice to the eye, as men pleasers, but as the seruantes of Christ, doing the will of God from the harte.* Colos. 4. 20. 21. 22. 23. 24.

Those which gouerne the familie, are those Superiours who haue authoritie in the same. Their generall and common duetie is, to order their house according to the former rule. Yet one may (being vrged by the great care of Magistracie, or for such like) haue a stewarde, that is, one to gouerne his houfholde, according to the rules he prescribeth. Contrarie to this is the common and whole casting off of this care, vnlesse in worldly matters. The firste parte of this rule is proued by these places. *I will haue the younger women to marrie, and gouerne their houfholde.* 1 Tim. 5. 14. *If one rule not his household well, howe shall he care for the Church?* 1 Tim. 3. 5. The example of Dauid, Psal. 101. 4. 1. *Salomons mother.* Pro. 31. 1. 2. 3. &c.

The seconde parte of this rule is proued by the example of Abraham, who hadde his elder seruante in his house, who was ouer all that he had, and to whom he committed the weightie duetie of prouidinge a wife for his Sonne. Gene. 24. 2. *Then Abraham sake vnto the elder seruant of his houfholde, which was ouer all that he had, saying: Put nowe thy hande vnder my thigh.* 3. *That I may binde thee by an othe, by the Lorde God of heauen, and God of the earth, that thou wilt not take a wife vnto my Sonne of the daughters of the Cananites, amongst*

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Whom I Appl. 4 But that thou wilt goe vnto my countie, and to my kindred, and take a wife for my sonne Isaac. So Ioseph in Paraphrasis house.

This gouernement must be performed with all comelines fire for the household, which is that agreeable times or conueniencie, which wth time becometh the diuersitie of pe^{rs}ons in the familie, as Superiours inferior, equals, of sexe, male, female, of age, childhoode, youth, ripe age, old yeares: or matters, as to be concerning God, some man of time, the daye the night. For all these haue not one and the same rule of decency: Therefore the Apostle saith: Which valeth his house, which keepeth his children in subiection, with all comelines, 1. Tim 3. 4. Nowe as there is comelines peculiar to the subiection of children, so of seruantes: And as there is comelines for subiection, so for equalitie: and as for behaviour of those of the house, so to those not of the house, and so likewise in al other the former respects, as shall appeare by the shining light or eye of this generall rule in euery parte of household gouernement.

Of the diueries of ordering the household, by the chiefe of the same. There are 2. sortes, { The first regardeth those in the household. The other, strangers or guesstes comming into the same.

1. Tim. 5. 10. If she haue brought up her children well: if shee haue bene giuen to hospitalitie. Iob 31. 31. If the men of my tente haue not sayde: O that some would giue vs of this fleshe: We are not satisfied, because the stranger did not lodge abroad, I opened my doores to the wayfaring man. So he caused seruantes to giue place to strangers, whiche sheweth this diuertitie of diueries.

Nowe both of these are in { Christian holines. regarde of { The things of this life.

Pro. 31. 15. Shee openeth her mouth in wisdom, and the doctrine of mercie is on her tongue. And rising while it is yet night, she giueth meate to her house, and a taske to her maydes. And Exod. 18. 5. And Iethro the father in lawe of Mosche comming with his children and with his wife vnto Mosche into that deserte where he had placed his Tentes, to witte, to the mounte of God: 6 Hee sayde vnto Mosche: I thy father in lawe Iethro do come vnto thee: also thy wife and her two sonnes with her. 7 Then Mosche wente forth to meete his father in lawe, and bowing him selfe he kissed him, and they aske lone another of his welfare: afterwarde they wente into his Tente. 8 Where Mosche declaring vnto his father in lawe whatsoeuer thinges the Lorde had done vnto Pharaoh and the Egyptians for Israel: and all that troubles which had happened vnto them in that waye, from whence the Lorde had deliuered them. 9 Iethro reioyced for all these benefites which the Lorde had done vnto Israel, because he had deliuered them out of the handes of the Egyptians. 10 And Iethro sayde: Blessed be the Lorde God which hath deliuered you out of the hande of the Egyptians, and out of the handes of Parro: Which hath deliuered his people from vnder the handes of the Egyptians. 11 Nowe I knowe that the Lorde is greater then all gaddes: for in that thinge wherein they were proude, he is aboue them. 12 Therefore Iethro the Father in lawe of Mosche, tooke and offered Sacrifices, and a burnte offeringe vnto GOD, and Aaron and all the Elders of Israel came to eate meate with Iethro Mosche his father in lawe, before God. 13 And it came to passe the nexte daye, Mosche sittinge to iudge the people, when as the people stode about Mosche from the morning of that daye vnto the evening. 14 That the Father in lawe of Mosche behelde all that hee did vnto the people: and saide: What is this that thou doest vnto this people? Why sittest thou alone, and all the people stode before thee from the morning vnto the evening? 15 Then Mosche sayde vnto his fa-

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his father in law: Because this people come vnto mee to aske counsell at God. 15. When there is any busines betwene them, euerie one cometh vnto mee, that I may iudge betwene both: and I make knowne the Statutes of God and his lawes. 17. But Ietse his father in lawe sayde: the thing is not good which thou doest. 18. Thou wilt altogether faile both thou and the people that are with thee, for this thing is to heauie for thee, thou canst not performe it alone, &c.

And this ariseth from a double respect: the common dutie they receyue, and the dutie they owe to the common state wherein they are: that as they haue of their children, seruantes, guesstes, not onelie bodilie seruice and friendship, but that which is of conscience, and cometh from their sayre and religion, and their prayer, and the blessing in them Matth. 10. 41. so they must giue them this double recompence.

Also to the common state they are bounde by couenaunte, not onely as much as in the lyeth by their householde gouernement to further the peace and tranquillitie of the common wealth, but also of Religion and true holynes. 2. Kings 11. 17. Contrarie to this is, their best care to be most exquisite in the latter, and wholie negligent in the former, which is the chiefe: So that their administration of householde matters, is altogether ciuill, not religious.

For the familie, the dutie which regardeth them is to keepe them in subiection, for the performance of all duties of holines and religion, and for the diligent performance of those workes and laboures, which are fitte for euery one.

1. Tim. 3. 4. Which may gouerne well his house, which may keepe his children in subiection, with all honesty. 1. Tim. 1. 1. If any be blameable, the Husbands of one Wife, hauing saythefull children, which are not slandered of riot, eyther stubborne. Psal. 101. 1. I will singe mercie and iudgement vnto thee, O Lord: I will singe. 2. I will marke (in an upright waye) when thou shalt come vnto mee, I will continually walke in the soundnes of my minde, in the midditt of myne house. 3. I will not sette before myne eyes a wicked thing: I haue hated the workes of them that decline, it shall not cleaue vnto mee. 4. A frowarde minde shall departe from mee: I will not acknowledge euill. 5. The tongue that pryncely hurteth his neighbour, I will cutt out: him that is proud in his eyes, and swelling in his minde, I shall not be able to suffer. 6. Mine eyes shall wayte vpon the saythfull of the lande, that they maye abide with mee: He that walketh in the sounde waye, shall minister vnto mee. 8. The deceyffull shall not dwell within myne house: Hee that telleth lyes, shall not be established before mine eyes.

Nowe for the performance of this generall dutie, two sortes are required:

which are, { Such as where they must commonly goe before them and directe them.
{ Such as they must performe vnto them.

Gene 35. 2. Wherefore Iacob gaue commandement vnto his familie, and to all that were with him: Put awaye the goddesses of the straunge people, which are amongst you, and cleanse your selues, channginge your garments. 3. Afterwarde arisinge let vs asceade to Bethel, that there I maye make an Altar to that stronge God, which heard mee in the daye of my distresse, and was presente with mee in the waye wherein I wente. 4. Which when they had giuen vnto Iacob all the goddesses of the straunge people which were in their handes, and the eareings which were in their eares: Iacob hidde them vnder that Ok which is besides Shechem.

Where we see that both Iacob doth both instructe them what to doo, and in the dooing of these things directeth them.

Suche as wherein they must onelie goe before them and directe them, are those which onely ought to be done iointlie of the whole familie, and then the superiours must be there the chiefe directours of them: otherwise when they are absent, they

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they must cause them to be done: as in prayer before and after their labour, in thanksgiving before and after meale I am 5. 13. Is anie amongst you sicke in minde? Lett him praye. Is anie man charyfull? let him singe. Psal 127. Vnlesse the Lorde builde the house, their labour is but losse that builde it: Vnlesse the Lorde keepe the Citie, the kee-er is diligent in wayne. 2. Let them be in wayne vnto you, which rise betimes, which sitte downe soone, which are fedde with the meate of sorowes, so he giueth sleepe to his beloued. Psal 55. 18. In the euening and morning, and at none dayes will I me litar and make a noyse, untill he hath hearde my voyce. 1. I am 4. 4. For what soeuer God hath created is good, neyther is any thing to be refused, if it be taken with thanksgiving. Luke 22. 17. And he tooke the cuppe, and when he had giuen thanks: he saide: Take this and diuide it amongst you. So Abrahams seruauant sayde, Gen. 24. 12. O Lorde GOD of my master Abraham, cause I beseeche thee, that it come vnto thee this daye: and excuse this goodness towards my master Abraham. 48. And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my master Abraham, because he had brought me by the right waye, to take my masters brother daughter for his Sonne. And vpon anie great iudgement on the familie, Church, or common wealth, to directe them in fastinges and prayers, with readings, meditations, and vse of the worde, as may serue to giue especiall cause of humblinge, and especiall cause of comfort fitte for that worke. Hest 4. 16. Goe gather together all the Iewes which are at Susis, and faste for me, and neither eate nor drinke these three dayes, night nor daye: I likewise and my maydes will faste: so at length I will goe in to the King, whiche is not according to the commaundment: and when I shall perishe, I will perishe. Nehem 1. 4. And it came to passe when I heard thes wordes, I faste downe and wepte, and mourned certayne dayes, in whiche I fasted and prayed before the God of heauen. 5. And I saide: I beseeche thee O Lorde God of heauen, most stronge God, greatest, and chiefly to be feared: Keeping couenaunt and mercie, to them that loue him and keepe his commaundementes. 6. Let thine eare be attentue, and thine eyes be open to hearken to the which I praye before thee at this time daye and night for the Israelites thy seruantes: and I confesse the sinnes of the Israelites where with we haue sinned against thee: I also and the house of my fathers haue sinned. &c. For as it is their duetie in their own priuate faste to doo this by them selues, so to directe others in the same, when they doo it with them. Contrarieto this is the vnchristian prophanenes in suche cases: Also the vnchristian stamefastnes of soine, and common negligence in others in these dueties.

Such as they must performe vnto them } of instruction,
are dueties } Reforming.

Pro. 13. 24. He which keepeth backe his rodde, hateth his sonne, but hee whiche loueth him, dooth giue him instructions betimes. Pro 15. 32. He which withdraweth him selfe from instruction, despiseth his soule: but he that harkeneth vnto rebuke, possesseth his soule.

The dueties of instruction are, that by a familiar and most playne manner of teaching, they may growe in the knoweledge of that trueth which is according to godlines. Gene. 18. 19. When as I haue knowen him, shoulde I not reueale it, for this cause that hee may commaunde his children and household after him, that they may keepe the way of the Lorde by exercising righteousness and iudgement, and that the Lorde may performe vnto Abraham that which he hath promised vnto him. Gene 14. 14. When Abraham had hearde that his kinsman was taken, he armed his men, instructed 318. and followed them vnto Dan, Deut. 20. 21.

They are for { Continuall daylie instruction.
That which respecteth the publike ministerie.

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Exod. 12. 25. 26. Let it be therefore, when ye shall come into the land which the Lord shall give unto you as he hath said, and shall observe this worshippe. Lette it be (I saye) when your children aske you: What signifieth this worship vnto you? that ye saye: It is the Sacrifice the Passouer of the Lord, who passing by the houses of the children of Israel, in Egypte, when he slawe the Egyp- tians, he deliuered our families. Exod. 13. 14 And let it be when thy sonne shall aske thee hereaf- ter saying, What meaneth this? that thou saye vnto him: With a strong hand hath the Lord brought vs out of Egypt out of the house of seruantes. For it came to passe when Pharaoh (heere) him- selfe cruel in letting vs goe, that the Lord slew euery first borne of men, vnto the first borne of pra- stles. Therefore I kill vnto the Lord the male of all that open the wombe: but euery first borne of my children I redeeme.

Duties for dailie instruction, are { Instruction out of the Scriptures.
{ Instruction drawn from Gods workes.

Psalm. 87. 1. Receyue with your eares (my people) my doctrine, incline your eare vnto the wordes of my mouth. 2. I will open my mouth in a parable, I will pōrtie forth hidde things, which we HAVE BIN OF OLDE TIME. 3 Which we haue hearde and knowen, as our Elders haue tolde vnto vs. 4 We will not hide it from their children the after generation. 5 Being about to die are the prayes of the Lorde, his might, and his wonders which he hath done. For he hath set a testimonie in Iahhakob, and put a lawe in Israel: which he commanded our Elders to make known to their children. 6 That the after generation, the sonnes which should be borne, rising vpon, might declare it to their sonnes. 7 And they may set their hope on God, nor might forget the worke of the strong God: but keepe his cōmāpementes. 8 Nor that they be not as their elders, a stubburne and rebellious generation: a generation which hath not prepared their minde, and whose spirit was not constant towards the stronge God..

Instruction out of the Scripture, is by the daile readinge of the same with them; both to make them acquainted with the course of them, to that they maye marke the same for their better profiting, by the allegations of the publike ministerie, and also to referre those things which are playne and easie, or which they haue learned from the publike ministerie, vnto such playne instruction, as they instructed, may vnderstand and knowe, howe to bring it in vse. 2. Tim. 3. 15. *Thou hast known the Scriptures from a childe: which can not be spoken of a through knowledge, no not such as belongeth to the olde men, who shoulde be sounde in faith: much lesse suche as belong th to a Minister: but such as this, in being made acquainted with it, and caused to marke as he was able, the course of it, and to learne for vse and practise, suche as his parentes were able to note vnto him, and he fitte to receyue by daillie practise.* Deut. 6. 6. *And let these wordes which I commaunde thee this daye, be in thy heart.* 7. *And put them pearcinglie into thy children, and speake of them, when thou sittest at thine house, when thou walkest by any waye, when thou liest downe, and when thou risest vpp.* 8. *Also buyld them for a signe vppon thine hande, and let them be for frontelletes betwene thine eyes.* 9. *Brieflie, write them on the postes of thine house, and on thy gates.*

Contrarie to this is, firste that they are vterlie negligent and ignorant how they should doo this: Then that some presume about this rule, and goe beyonde their calling: and especiallie that their household is not trained by this meanes, nor made fit for the publike ministerie, and to amende their liues by such christian exercises.

1 Instruction drawn from Gods workes is, by applying the workes of God paste or presente, to mouue them the better to confidence, and truste in God, by workes of

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his mercie: to feare to offende God, by workes of his iustice, and so to sowe the verye seede of true religion and good conscience in them. Gen. 18. 19. When as I have knowen him, should I not reueale it? for this cause that he may commaunde his children and householde after him that they keepe the way of the Lorde by exercising iustice and iudgement, what the Lorde may performe vnto Abraham that which he hath promised vnto him.

The dutie which respecteth the publike ministerie,
 Double, { First concerning the obteyning of it.
 { The seconde concerning the vse of it.

First concerning the obteyning of it, they must (if it be possible) in their place & calling adioyne them to a set ministerie, if not, to be slowe at least the Sabboth dayes, yea other also, in seeking to the Ministers and Prophetes of God, to heare the worde of God: This is manifest, first: Because we must first seeke the kingdom of God, whereof this is a parte, Esa. 32. 1. Beholde a King sit all rule iustlie, and excellent one: shall gouerne according to the rule, the eyes of them who see shall not wink, but the eares of them who heare, shall hearken: the minde of the haile shall vnderstande knowledge, and the toungue of the stammerer, shall readilye speake shining things. When Saviours, & wit, ministers of the doctrine of saluation shall ascende in the mountayne of the Lorde to iudge the mountayne of Esau, the kingdom shall be to the Lorde. Hohd. 2. 1. Divers administrations but one Lorde. 1. Cor. 12. We are the Embassadors of Christe, to beseeche you to be reconciled. 2. Cor. 5. Secondlie it is the ordinarie meane to begette and nourishe faith in vs. Howe can they beleene except they heare: howe can they heare without a Preacher: howe can they preache without he be sente? Rcm. 10. He hath giuen Pastors, and Deacons, for the gathering together of the Church the worke of the ministerie, and building them up to a perfect age in Christ, that they bee not as children waivering and caried about with enerie winde of doctrine. Ephe. 4. Attende to reading exhortation and doctrine, in these continue, in these things be, for in so dooinge thou shalt saue thy selfe and others, 1. Tim. 4.

Secondly because it is the greatest blessing to haue it, and the greatest plague to wante it. Iere. 23. hauing threatened them that they feede not the people, he saith after, I will gather the rest of my sheepe out of all the lande whither I had driven them, and I will bring the backe vnto their sheperds, where they shall multiplie and increase, and I will set ouer them Pastors, whiche shall feede them: so that they shall feare no more, nor shall be wanting, saith the Lorde. Iere. 3. I will bring you to Syon, where I will giue you Pastors after my harte who shall feede you with knowledge and vnderstanding. God will giue you in deede the bread of affliction & water of oppression: but none of thy Teachers shall shut up any more in a corner, but thy eye shall see thy teachers, and thy eares shall heare a voyce behinde vs, saying, Heare is the way walke in it. Esa. 30. 20.

A famine not of breade, nor a thirst of water, but hearing the worde of the Lorde &c.

Mat. 9. But when he sawe the multitude he had compassion on them, because they were dispersed and scattered abroad as sheepe hauinge no shepheard: Then he saide, Surely the haruist is great, but the labourers fewe, &c. Which sheweth how miserable they are which want this benefite: It alloweth also this dutie of seeking. 2. Kin. 4. 22. And he saide, Wherfore wilt thou go to him (meaning the Prophet) to day? It is neither new Moone nor Sabboth day which alloweth that in the scarcitie of the preaching ministerie, they went on those dayes to the Prophetes to heare the worde of God. The seconde dutie is to cause them to doo that which is commaunded them in the thirde Command. to that purpose. Which although it be not proper to this place, yet for the simpler sorte, it is thus let downe. First, to prepare themselves to the preaching of the worde, by consideration of Gods ordinance & promise, and their corruption: so that laying aside all superfluitie of euill, that they maye with meekenes,

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weakenes receyue the word. Iam. 1. 17. Luc. 8. 8. Take heede therefore howe ye heare: for whoſoeuer heareth, it ſhalbe giuen vnto him, and who is ſo haſh not, euen that which he ſeemeth to haue, ſhalbe taken from him: And for the ſacraments, to conſider Gods inſtitution, their miniſterie, his merite in Chriſt, their faith, their repentance, and their wantes: and ſo ſee- king the aſſurance of grace, of reconciliati on and comforte, to come vnto the table of the Lorde, 1. Cor. 11. 28. But let every one proue him ſelfe, and ſo let him eate of that breake, and drinke of that cuppe. Eſa. 1. 16. Waſhe your ſelues, purifie your ſelues, put away the wickednes of all your actions, and ceaſe to doe euill before mine eyes. Eſa. 65. 2. But woe ſhall be to him that is poore and contrite in ſpirit, and trembleth at my wordes. Mat. 5. 23. Therefore if thou haſt brought thy giſte to the altar, and there rememberſt that thy brother hath ought againſt thee. 24. Leave there thy giſte before the altar, and goe thy wayes: Firſte, be reconciled to thy brother, and then come & offer thy giſte.

Secondlie, in the workes themſelues, with reuerence and vnderſtanding to heare & receyue the worde, to be touched according to the matter and with ioye and aſſurance of faith receyue ſolace and increaſe of grace: by the right uſe of the Sacramentes, & after to call to minde & trie by the ſcripture things deliuered, and ſo hold faſt the good and to applie the comfort of the Sacraments vnto all temptations afterwarde. Pſal. 78. 2. Heare my doctrine O my people, incline thine eare to the wordes of my mouth. Ne. 12. 8. 10. After Nehemiah ſaid (to wit the Kings Embaſſadour) and Ezra the Prieſt and Scribe, and the Levites tea- ching the people, vnto all the people: This is the day ſanctified vnto the Lord your god, mourne not, nei- ther weepe: (for all the people wept when they heard the wordes of the Lorde). 1. Theſ. 3. 5. Becauſe our Goſpell abolet with you, not in ſea che onely but alſo in power: both in the holy Ghoſte, as alſo with much ſure perſuaſion, as ye haue knowne what manner of men we haue bin amongſt you for your ſakes. Mat. 26. And when they had ſong a Pſalme, they went out into the mount Oliuet. 1. Theſ. 5. 20. Quench not the ſpirit: Set not light by preaching: Trye all things: Holde faſt that which is good.

For obedience of life it behoueth them to teache them, call on them, and ſee the doo- this which they learne, that the publike miniſterie and priuate uſe of the worde be not contemned, neglected, vnprofitable vnto them, and ſo god prouoked not only againſt their familie, but alſo the Church of which they are. Contrarie to this is, that men both the ſelues and their families, go to the publike miniſterie, as to a common matter, let it fall after to the ground, without anie lookinge into the certaintie of doctrine, the power and praſtiſe of it: and ſome with the miniſterie of the worde become worſe, both they and their houſholdes, then thoſe which neuer heard it. Exod. 17. 1. And de- clare vnto thy ſonne in that day, ſaying: For this hath the Lorde done theſe thinges vnto mee, when I wente out of Egipte. 9. So ſhall it be vnto thee for a ſigne vpon thine hande, and for a monumente betwene thine eyes, that the doctrine of the Lorde may be in thy mouth: to witt, that the Lorde with a ſtrong hande brought thee out of Egipt. Which with the reſte of the Lawe ſheweth, that at thoſe times this muſt be done, and that ſo throughlie, that this worke by this meanes, may be a liuelie ſigne, and the doctrine be ſo vnderſtood, that it may more fruitfullie and liuelie be communicated by conference one to another. Alſo Act. 10. 24. And the other day after, they entred into Caſarea. And Cornelius waited for them, hauing gathered together his kiſemen and ſpeciall friends. Nehe. 8. 12. And all the people came to eate and to drinke, and ſo ſende porcions, and to make great ioye, becauſe they vnderſtoode thoſe wordes which they had made knowne vnto them. 1. King. 13. 31. And it came to paſſe after they had buried him, that he gaue com- mandement vnto his ſonnes, ſaying: When I ſhalbe dead, burie me likewiſe in this ſepulchre, in the which that man of God is buried: place my bones beſides his bones. 33. For ſurelie the things which he hath foreſpoken by the worde of the Lorde, againſt the altar which is in Bethel, and againſt all the highe places which are in the Cities of Schomron, ſhall come to paſſe.

Job the ſixt chap. v. 5. After it came to paſſe, when they had finiſhed the dayes of the banquet,

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that Iob sent and sanctified them, and rising earelie, he offered a sacrifice according to the number of them all. For Iob sayde, peraduenture my sonnes haue sinned, or cursed God in their haste. So Iob did euene of those dayes. Which sheweth, he called on them to do their dueties, in sanctifyinge them selues and their families, and preparing them according to the manner prescribed.

The dueties in reforming, are those dueties whereby they must labour to reforme euery thing amisse which is espyed, for Gods glorie and their good, and least it creepe further. Contrarie to this is, that many corruptions are not accounted of, that they are winked at.

Iob. 1. 5. Psal. 101. 3. 4. 5. I will not set before mine eyes a wicked thinge, I hate the workes of those that decline, it shall not cleaue vnto mee. A frowarde minde shall departe from mee: I will not acknowledge euill. That tounge that priuely hurteth his neighbour, I will cutte out: Him that is proude in looke, and swelling in minde, I can not suffer.

The rule of this must be the meaning of the tenne commaundementes, whiche becaule it is necessarie for the simple, though not so proper for this place, it is brieflie set downe. They shall suffer none in their house vnreformed: whiche A cyther in iudgement is knowen to erre from the trueth of the worde of God, or in manners, from the practise of the same. But if any B delighte in the ignorance of God, be carelesse to approue him selte as one that C wholly dependeth on him, loueth him, feareth him, feareth him, reuerenceh him, laboureth to approue all his wayes before him: D If anie be giuen to Idolatrie, superstition, &c. and careth not in euery parte of the worship of God, to followe his reuealed will: or if in the partes commaunded, he appeare negligent and colde. E Or to put them to anie other vse then is commaunded, or be giuen to images, D Comand. 2 supersticiouse monuments, customes, occasions, or such like. If anie dishonour the Name of God, eyther F in the vnreuerent vsing, or abusing, or peruerting and not vsing with that preparation before, feeling at the present time, & fruite aftrer which is prescribed, his titles, G worde, H Sacramets, I works. And if any K prophane his Sabboth by wayne pastimes, going to playes, or giue L not him selfe to the exercises appointed on that daye, out of the worde: M If any neglecte especiall dueties towardes their equalles, N superiour or inferiour in yeares, giftes, authoritie, as Maisters, Parentes, Magistrates, Ministers, seruantes, children, or people. If any declare not a conscience to flee O euill, anger, malice, contention, quareling, fighting, or anie hurting of the person of a man, eyther in soule or bodie: not being carefull to succour the same accordinge to his calling: P If anie be founde vnchaste, in bodie, wordes, countenance or gesture: vntemperate in dyet, in apparell dissolute, vnchaste to maintayne the contrarie holynes in him selfe and others: Q If anie doe not for the goods of another man, but by falschoode, flatterie, oppression, diminish the same.

30. 21.

F Command. 3. Mat. 5. 34. Iam. 5. 12. G Añ. 9. 15. H Gen. 4. 26. Mal. 1. 11. 12. (prap.) 2. Chro. 24. 2. Eccle. 5. 2. Gen. 24. 5. Luc. 8. 18. Eccle. 5. 1. 1. Cor. 11. 28. (Feeling) 2. Chro. 24. 22. Ierem. 4. 2. 1. Thes. 2. 13. Nehe. 8. 10. (Fruite) Heb. 6. 16. 1. Thes. 5. 20. Añ. 17. 11. Psal. 51. 9. K Comman. 4. Esa. 58. 13. Amos 8. 5. M Command 5. Mark. 7. 10. Rom. 13. 7. Rom. 1. 31. 32. 1. Tim. 5. 8. N Leuit. 19. 32. Iob. 32. 6. Rom. 12. 6. 7. 1. Pet. 4. 6. Col. 3. 22. Thes. 5. 12. 1. Pet. 5. 2. O Command. 6. Mat. 5. 21. 22. Leuit. 19. 17. Exod. 21. 29. P Command. 7. Ephe. 5. 3. Mat. 5. 23. 1. Pet. 4. Iob. 31. 1. Q Command. 8. Exod. 20. 14. 15. 1. Thes. 4. 4.

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R If he be negligent in increasing of his owne by honeste and lawful meanes: if he misse it in cardes, dice, gaming, &c. **S** If any care not to mayntayne the good name of others, but be giuen vnto vnnecessarye blasing of other mens infirmities, by lying, slaundering, backebiting, taunting, &c. **T V** If any shew him selfe careless to restrayne the motions and entisementes vnto sinne, and the lustes of the same: Then they shall vse the meanes following to redresse them.

*R. Command. 9.
Eph. 4. 28.
Pro. 28. 19.
S. Cōman. 10.
Psal. 15. 3.
Tit. 3.
1. Co. 13. 4.
Pro. 25. 13.
V. Lam. 1. 23.
Gal. 5. 24.*

The dueties which are
to be applied to this
rule, are these: { Those which they must do by themselves.
Those which they must procure to be done
by others.

Iam. 5. 15. And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, they shall be forgiven him. As this must be done for him in ticknes, so in health: and as in this cause so in any other of the like nature.

The dueties they must doo
by them selues must haue
two properties: { They must be done with wisdom fitte
for those dueties.
Patientie fitte.

Wisdom is that the causes may be throughlie sifted, and soundlie reprobued out of the worde of God. According vnto this wisdom also, vntill a fitter occasion, this dutie may be let passe, and with keeping the authoritie of the chiefe of the familie be winked at for a time. *Eccles. 7. 21. Applie not thy minde vnto all the wordes that are spoken, seeing thou oughtest not to heare thy seruante cursing thee. 22 For also many times thy minde is priuie, that thou hast cursed others. Prou. 20. 21. He which bringeth vp his seruante delicatelie, shall in the ende be depriued of his children.*

Patience fitte for it is, with keeping the authoritie of the chiefe of the familie, to heare what can be alledged, and by equitie also to allowe or disallowe the same. Contrarie to which is, hastines without discretion and making the matter playne, that the conscience may be touched for the faulte. Also pride not to heare any excuse or defence deliuered in dutie, submission and obedience of childe or seruant. Finallie, bitternes, which may prouoke wrath rather then cause amendement. *Colos. 3. 21. Fathers, prouoke not your children to wrath, least they be discouraged. Iob. 31. 13. If I contemned the cause of my seruant or mine handmayde when they pleade with mee. 14 For what should I doo, if the stronge God should rise? or if he should visite, what should I answer him? Nomb 22. 26. After the Angell of the Lorde went forwarde, and stood in a narrowe place, where there was no waye to decline, eyther to the right hande or to the lefte. 27 And when the asse seeing the Angell of the Lorde God layed downe vnder Baalam, Balaam being kindled with wrath, smote the asse with his staffe. 28 And the Lorde opened the mouth of the asse, whiche saide vnto Baalam: What haue I done vnto thee, that thou hast smitten mee now three tymes? Baalam sayde vnto the asse, because thou hast mocked mee. I would there were a swerde in mine hande, for euen now would I kill thee. Eph. 6. And ye Maisters, doo the same things towards them, letting passe threarnings: knowing also that your maister is in heauen, neyther that there is respect of person with him.*

And these are the properties of those dueties.

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The diuers sortes are, { Rebuke.
 { Correction.

Pro. 22. 15 The foolishness which is bounde vnto the harte of a childe, the rodde of instruction, will remove same from him. *Pro. 23. 13* Withdrowe not correction from thy sonne: when as thou shalt strike him with the rodde, he shall not dye thereof. *14* Strike him with the rodde, and thou shalt deliuer his soule from the graue. *Pro. 20. 30.* Horse-combes are for the euill man, blowes, woundes and stripes, piercing through the inner partes of the bellie. *Pro. 29. 15* The rodde and rebuke giueth wisdom: but the childe let alone to him selfe shames his mother.

Rebuke is a sharpe admonition to take heede of the euill reprov'd aright, as is gathered out of that before.

Correction is when with a sharpe rebuke of instruction, punishment is inflicted or layde vpon the offender, according to their discretion: consideration being had of the faulte and all circumstances of the same. Yet if this at any time for some causes be omitted, a greater is to be threatened and performed, when they shall nexte deserue the same. *Pro. 19. 19* Be thou great in the seruencie of anger, in forgiving the faulte, saying, that if thou shalt deliuer him, thou wilt further punishe him afterwarde. Contrarie to this is, to much lenitie, also immoderate correction. *Pro. 19.* The rodde and rebuke giueth wisdom, but a sonne permitted to him selfe, shamed his mother. *Pro. 29. 16* Chastise thy childe, and he shall bring thee rest, he shall delight thy soule. *Pro 29. 19.* A seruant is not chastised with wordes, &c.

That which they must procure to be done by other is, that when the former meanes will not serue, they doo according to S. Iames his rule, sende for the Elders of the Church, that they may by newe admonitions, rebukes, and censures of the Church drawe them to repentance: and if that serue not, to bringe them to the Magistrate, and so (those which they may) to discharge the from the familie, vnlesse they amende: and those which they may not to keepe them in such order, till God or the common wealth cutt them off. *Iam. 5. 15.* And the prayer of faith shall saue the sicke: and the Lord shall raise him up: and if he haue committed sinnes, they shall be forgiven him. *Mat. 18. 16.* But if he shall not heare thee, take yet with thee one or two, that of the mouth of two or three witnesses, the whole matter may be confirmed. *Deut. 21. 18* If any man shall haue a stubburne and rebellious sonne, which hearkeneth not vnto the voyce of his father, nor to the voyce of his mother, althoughe they haue chastised him, yet hee hearkeneth not vnto them: *19* At length his father & his mother taking him, lette them bringe him to the Elders of their Citie, and to the gate of their place: *20* And let them saye vnto the Elders of their Citie: This our sonne is stubburne and rebellious, hee hearkeneth not vnto our voyce, hee is a riotous person and a drunkarde. *21* Then lette all the citizens ouerwhelme him with stones, that he may die, and take away that euill out of the midst of thee, that all the Israelites may heare and feare. *Psal. 101. 7.* He that worketh decepte, shall not dwell within myne house: hee that speaketh lyes shall not be established before mine eyes.

And hitherto of the firste sorte of dueties concerning Christian holynes in the familie.

The other concerning the things of this life, is conuenientlie to provide the necessarie things of this life, as that they haue conuenient clothing, foode, rest: and (if on certayne causes neede be) recreation. *1. Tim. 5. 8.* But if any man provide

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provide not for his, and especially those of his house, hath denied the faith, and is *over* then an infidel. *Pro. 3. 12. 1.* Shee searcheth not for her familie because of the snowe, for all her familie is clothed with double clothes. *Pro. 12. 9.* The iuste man regardeth the life of his beaste, but the compassions of the wicked, are the compassions of the cruell.

And then much more the maister must care for the seruantes, that they may haue euen that reficishing & ease which is meete. And thus much for the generall dueties, and of their speciall dueties towards those which shalbe continuallie or ordinarielie vnder their gouernement in the familie.

Nowe followeth the other which is the intertaynement of strangers: whose proprietie is, the loue of intertaining of Giestes, *1. Tim. 3. 2.* Therefore a Bishop must be irreproachable, the husbonds of one wife, watchinge, sober, modest, giuen to hospitalitie, &c. *Heb. 13. 2.* Be not remiss of intertaining Giestes: for hereby certaine vnwares haue intertayned Angells. *1. Pet.* Be hailcous one towards another, without grudging.

The first duetic required of this worke is, a liberall & chearefull ministring of protection and all things which serue for the necessitie and comfort of this life, as is meete for the abilitie of them which receive, and the cōdition of those who are receyued. *Gen. 18. 2.* For when lifting up his eyes he had looked, beholde three men stood before him, whom whilst he sawe he sunneth to meete them from the doore of the Tente and loved him self to the earth. And he saide: My Lordes: If nowe I haue founde fauour in thine eyes, passe not I pray thee from thy seruant. *4* Let there nowe be taken a little water, and washe your feete, and sitte downe vnder this tree. *5* In the meane time I will take and bringe a morsell of breade, and reficsh your harte, afterwarde ye shall goe forward, seeing that for this cause you passe by your seruante: which sayde: Doe so as thou hast spoken. *6* Therefore Abraham going hastily into the Tente vnto Sara, sayde: Make readie at once three measures of come: Take fine meale, kneade it, and make cakes baked vnder the ashes. *7* But Abraham running to the herde, tooke a sucking calfe, tender & good, and gaue it to a seruante, whiche made haste to prepare it. *8* Therefore takinge butter and milke, and the calfe which he had prepared, he set them before them, who did eate he standing by them vnder the same tree. *Gene. 19. 1.* And those two Angells comming vnto Sodome in the eueninge, Lott sate at the gate of Sodome: whom when Lot sawe, he risinge wente to meete them, and bowed him selfe with his face to the ground. *2* And hee sayde: Beholde nowe my Lordes, turne I praye you into the house of your seruante, For protection and washe your feete, after risinge in the morninge, ye shall goe your waye. Whiche saide: Not so, we pray thee, for we can lodge all night in the streetes. *3* But when he was instant vpon them exceedinglie, they turninge vnto him, entred into his house: which made them a banquet, and did take & leavened breade, and they did eate. *1. Tim. 5. 10.* Being decked with a fit testimonie in good workes, if she haue brought up her children, if she haue bin hard berow, if she hath washed the Saintes feete, if she haue succoured the afflicted, if she haue followed every good worke diligentlie.

The other is as occasion serath mutuallie to edifie one another, by callinge to minde Gods workes, mutuall instructions and exhortations: Also by bringinge them to the publike seruice of GOD, and causing them to keepe with them the Sabbath, as appeareth by the example aboue. And *Rom.* the firste Chap. the 10. verse, *Alwayes in my prayers beseechinge, that (if by any meanes) at length a prosperow iourneye by the will of God might be giuen mee to come vnto you.*

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11 For I long to see you, that I might impart unto you a spiritual gift, that you may be established.

Contrarie to this is nigardlines, such as was in Nabal in receyuing 'of gueſtes. Alſo ſuffering God to be diſhonoured, his word or Sabbath neglected, or anie ſuch abuſe to be committed by their gueſtes, & not labour by good meanes to amende them or remoue them from the familie.

And hitherto of the chiefe of the familie, and their dueties
as are generall to all.

Nowe for the moſte parte, the chiefe of the familie are married folke, and ſo in common the gouernours of the houſe. They are called married folkes, becauſe of the bande of Mariage. Mariage is that ioyninge of one man and one woman together by the couenaunt of God, that they may be one fleſhe, vntill they endeth their life. Gene. 2. 24. Therefore ſhall man leaue his father and his mother, and cleaue to his wife, and they ſhalbe one fleſhe. Leuit. 18. 18. Take not one woman vnto another to vex her, by vncouering the ſhame of her that is married vpon this in her life. Pro. 2. 17. Which forſaketh the guide of her youth, and forgetteth the couenaunt of her God. Mala. 2. 14. But you ſaye, Wherefore? Becauſe the Lorde hath witneſſed betweene thee and the wife of thy youth, againſt whom thou doeſt unfaithfullie: yet ſhee is thy companion and wife couenaunted vnto thee. 1. Cor. 7. 30. The wife is bounde by the Lorde as long as her huſbande liueth, but if her huſbande be dead, ſhee is free to marie vnto whom ſhe will, onelie in the Lorde. Rom. 7. 1. Knowe ye not brethren (for I ſpeake to them that knowe the Lawe) that the Lawe doeth beare rule ouer a man as long as he liueth? 2 For the woman being ſubieſte vnto the man being alieue, is bounde by the Lawe: but if her huſbande be dead, ſhe is deliuered from the Lawe of the man. 3 Therefore whileſt the man liueth, ſhe ſhalbe called an adultereſſe, if ſhe become another mans: but if her huſbande be dead, ſhe is free from the Lawe, that ſhee is not an adultereſſe, though ſhe become another mans.

To be one fleſhe, by a parte put for the whole, is that moſt neare and holy ſocietie with the power and uſe of the bodies one of another in puritie, whereby the man in an eſpeciall manner is become the heade of the wife, and the wife another helpe vnto the huſbande likewiſe. Gene. 1. 18. And the Lorde ſayde: It is not good that man ſhould be alone, I will make him an helpe meete for him. Pro. 2. 17. Which forſaketh the guyde of her youth, and forgetteth the couenant of her God. Mat. 19. 6. Therefore they are no more two but one fleſhe: that therefore which GOD hath ioyned together, let no man ſeparate. Ephe. 5. 21. Therefore ſhall man leaue father and mother, and ſhalbe ioyned to his wife, and they which were two ſhall become one fleſhe.

Therefore in the whole gouernement
of the familie,

{

The huſbande is the chiefe or
foregouernour.
The Wife is a fellow helper.

To be a foregouernour is in the whole adminiſtration of houſholde gouernement to be ouer all perſons and matters in the houſe, and euen the wife, 1. Tim. 3. 5. For if any man knoweth not howe to gouerne his owne houſe, howe ſhall hee care for the Church of God? And to looke as the chiefe honor, to all reuenewes & the eſtate of the good thinges of this life, eſpeciallie to care for the keeping & increaſing of it. Diligenſie knowe the eſtate of thy heardeſ. Eccl. Pro. 27. 23.

To be a fellowe helper, is to yeelde helpe to her huſbande, eſpeciallie at home,

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home, in all the matters of the familie. 1 Tim. 5. 14. I will therefore that the younger women marrie, and bringe forth children, and governe the house, and give no occasion unto the aduersarie to speake euill. Tit. 2. 5. That they be temperate, pure, tarying at home, good, subiecte to their husbandes, least that the worde of God be blasphemed. Iudg. 5. 24. Blessed be Iahel the wife of Chebar the Kenite before all women, Let her be blessed before the women which abide in tentes. Pro. 31. 5. Who shall finde a woman of strength, seeing her price farre exceedeth the Carbuncles. 12 Shee doeth him good and not euill all the dayes of her life. Gene. 18. 6. Therefore Abraham going hastilie into the tente vnto Sarah, saide: Make readie at once, three measures of corne, take fine meale, kneade it and make cakes breade vnder the ashes. 7 And Abraham running vnto the heerd, tooke a suckinge calfe tender and good, and gaue it vnto a seruant, which made haste to dresse it. 8 Then taking butter and milke, and the Calfe which he had prepared, he set them before them, whiche did eate, he standing by them vnder the tree.

Contrarie to which is, that we keepe not the authoritie and chiefedome in all matters: that women vsurpe anie parte of it: that they be giuen to gadding and to meddle with matters not fitte for their labour and trauell. 1 Tim. 5 They will goe from house to house &c. Pro. 7. 11. Her feete dwell not in the house.

The duties of married folke in } Firste mutuall.
the familie are of two sortes, } Then towards others.

Pro. 31. 12. 15. Who shall finde a stronge woman, when as her price exceedeth the carbuncles? And rising whilest it is yet night, she giueth foode to her house, and a taske vnto her maydes.

Mutuall duties are those which are to be performed one to another of the,

they are } Common to both.
} Proper to eche.

Exod. 21. 10. If he shall take another vnto him selfe, let him not diminish her foode, her clothing, and beneuolence due vnto her. Tim. 2. 3. Likewise vnto the olde women, what they weare such apparell as may become holynes, not staunderers, not giuen to much wine, but teachers of honest things. 4 That they may make the yonge women wise, that they may loue their husbandes and children. 5 That they may be temperate, chaste, tarying at home, good, subiect to their husbandes, that the worde of God be not blasphemed.

Common to both }
is that which both } and it is } Dwelling together.
owe to eche other, } } Mutuall good proceedings from
} } thence.

The 1. Epist. to the Cor. 7. 12. If anie brother haue an unbeleuing wife, and she be contente to dwell with him, let him not forsake her. 13 And the wife which hath an unbeleuing husbande, which is contente to dwell with her, let her not forsake him.

Dwelling together is to be ordinarilie in a dwelling place for the better performance of eche other mutuall duetis. Mat. 1. 18. For when his mother Marie was betrouthed to Ioseph, before they came together, she was founde with childe by the holie Ghost. 1. Cor. 7. 10. And to the married I commaunde, not I but the Lorde: Let not the wife separate her selfe from her husbande. But to the remnaunt I saye, and not the Lorde, if any brother haue an unbeleuing wife, and she be contente to dwell with him, let him not

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not forsake her. 13 And the wife which hath an unbelieving husbande, which is con-
stante to dwell with her, let her not forsake him. 1. Pet. 3. 7. Likewise let the men dwell
together as becommeth them that haue knowledge, giving honour unto the weaker, as
to the weaker, that when as ye be heires iointlie of the grace of life, your prayers be not inter-
rupted. Ruth. 4. 11. Vnto whom all the people which were in the gate, and the Elders
sayde: We are witnesses: The Lorde make this woman, which shall come into thine house, like
vnto Rachell and Leah, which both did builde the house of Izzrael, and get thou the riches
of Ephrata, and let the name of Bethlehem be increased. 12 Lette thine house be as the
house of Perez, whom Thamar bare vnto Iehuda, of that seed which the Lorde shall giue
thee of this mayde.

Yet the Scripture alloweth vpon necessarie occasion of warfare seruice to the
common wealth, Church, or necessarie affaires of their owne, sometimes a long
absence. Deut. 20. 7. What man seuen hath espoused a wife, and yet hath not married
her, let him goe and returne to his house, that he dye not in this battell, and another man mar-
rie her. 8 And let the Gouernours proceede further to speake vnto the people: What man
is hee that is softe and fearefull in harte, let him departe and returne to his house, that hee
make not the hartes of his brethren to melt as doeth his harte. 9 Then when the Gouer-
nours shall cease to speake vnto the people, they shall make Princes of the bandes of warre, in
the blades of the people. 2. Samu. 11. 11. And Uriah sayde vnto David: The Arke of
Izzrael and Iehuda, abide in Tentes, and loab my Lorde and the seruantes of my Lorde haue
their Tentes in the playne fildes, and shoulde I enter into mine house to eate and drinke, and
lie with my wife? As thou liuest and as thy soule liueth, I will not doo this thing. Pro. 17.
19. For mine husbande is not at home, hee is gone a farre iourney, at the appointed daye hee
will returne agayne.

Contrarie to this is ordinarie abuse and negligence of this duetie, whiche
bringeth manifolde inconueniences.

The mutuall good proceeding from dwelling together is that which confi-
seth in a sweete communicating of the persons and goods, for the mutual ne-
cessitie and consolation one of another. 1. Cor. 7. 3. Let the husbande giue vnto
the wife due beneuolence, and likewise the wife vnto the husbande. 4 The wife hath not
power ouer her owne bodie but the husbande: and likewise the husbande hath not power ouer
his owne body, but the wife. 5 Defraude not one another, vnlesse it be by consent for a time,
that ye may applie your selues to fasting and prayer, and come together agayne, least Satan
tempte you for your incontinencie. It is not good for man to be alone Gen. 2.

Here also must be considered the partes of this duetie: firste, due beneuo-
lence which is the honorable posselsion of their vessels in holines one towards
another, for auoyding of sinne, bringing forth a seede of God, and the honest
and proper delight which ought to be betwene the man and the wife. Hebr.
13. 4. Marriage is honourable among all men, and the bedde is sanctified: but whome mongers
and adulterers: God shall condemne. Mala 2. 14. And ye saye, Wherefore? Because the
Lorde hath witness betweene thee and the wife of thy youth, against whom thou doest un-
faithfullie, whereas she is thy companion and ioyned in covenant vnto thee. Esai. 62. 7. As
when a yong man marrieth a virgin, when thy children do marrye wives, as in the ioye (I say)
of the bridegrome with the bride, so shall the Lord ioye with thee. Gen. 26. 8. And
it came to passe when they had bin there many dayes, that Abimelech king of the Philistines
looked by the window and sawe that Isaac played with Rebekka his wife, wherefore
calling Isaac, he saide to him, Surely beholde she is thy wife.

Pro. 5.

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Pro. 5. 18. Let thy fountayne be blessed, and reioyce with the wife of thy youth. 19 Let her be as the living hinde, and pleasant wilde gaire: let her breestes satiate thee at all times, and win in her love continuallie. 20 And therefore shaldest thou wonder my sonne with a strange woman, or embrace the bosome of a stranger?

Contrarie to this is the abuse of their libertie betwene the husbandes, communicating that which is proper to the husbande to other in whooring, dauncing, vncomelie familiaritie with other.

The seconde is their mutuall helpe or laboure one towardes another, in worde, deede, and communicating of good thinges, for the mutuall nourishing one of another. **Ephe. 5. 29.** For no man euer hated his owne fleshe, but nourisheth and cherisheth it, as Christe also doeth the Church. **Pro. 31. 28.** Her children do praise her, and call her blessed, her husbande also doeth praise her, saying: Many women haue done stoutlie, but thou exceedest them all.

And these are the common duties of one towardes another: the proper doo followe. They are the duties one of them in seuerall to another.

They are of the { Husbande to the wife.
Wife to the husbande.

Ephe. 5. 33. But also you particularlie euerie one so loue his wife as him selfe, and let the wife feare the husbande.

The proper duties of the husbande are, { A proper care for his wife.
The applying of the generall dutie of all men towardes women to his wife.

1. Pet. 3. 7. Likewise let men dwell together with them: giuing honor vnto the woman as vnto the weaker, seeing that ye are heires together of the grace of life, that your prayers be not hindered.

The proper care for the wife is to couer her, that is to prouide all things meete for a mate so neerly ioyned in ful blessing to him, and thus according to their condition, to giue honor to her as the fittest for him, in heauen and in earth. When Adam with a patient couering or bearing of her infirmities. **1. Pet. 3. 7.** **Exod. 21.** had perfectio If he shall take another vnto him, let him not diminish her foode, her clothing and beneuolence due vnto her. **Gen. 30. 16.** And vnto Sarah he saide, Behold I haue giuen a thousand rure and procicles of silver vnto thy brother: beholde he is the couering of thine eyes amongst all that are pertie of all With thee: Let it be known amongst all, and be thou instructed. **Ruth. 3. 9.** Vnto whom hee beautes, and sayde: who art thou? which said: I am Ruth thy handmayde: that thou maiest spreade the giue a fit name vnto thyne handmaide, because thou art the kinselman. **Esa. 3. 28.** In that day shall to euerie one, yet to Adam 7. women take holde of one man, saying: We will eate our owne meate, and put on our owne clothes: only that we may be called by thy name: Take away our reproche. he founde not a fit helper before him, therefore he must performe this honor to her.

The applying of the generall dutie of all men in regard of care towardes his wife, is when in an especial maner the image of Gods glorie & wisdom doth shine in the gouernement of the husbande towardes his wife, and the glorie which God hath in the same, shineth in the honor and glorie whiche the man performe this honor to her. **1. Cor. 11. 3.** I will that ye knowe, that Christe is the head of euery man, and the man the womans head, and God is Christes heade. 7 For the man ought not to couer his head, because he is the image and glorie of God, but the woman is the glorie of the man. 8 For the man is not of the woman, but the woman of the man. etc.

Contrarie to this is, when men are vndiscrete, childish, fonde, lose their authoritie, or keepe it not, but also their hardnes, bitterness, want of wisdom in framing them to perfection in obedience,

The

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The proper duties of the wife are, { Recompence of her husbandes care.
And the applying of that generall duetie of all women in regard of men, in a peculiat maner to him, which is called to haue him that couering of her eyes before all men.

The recompence of the husbandes care, is by obeyinge him in all good things, and by her aduise, sweet countell, labour and trauell, to be a comfort or helpe vnto him. Pro. 31.11. The soule of her husbande doeth trust her, and the foyles do not fayle. 12 Shee doeth him good and not euill all the dayes of her life. 13 Shee seeketh wool or flaxe, and maketh it for the pleasure of her husbandes. 14 Shee is like to the merchant-shippes, she bringeth meate from farre. 17 She girdeth her loynes with strength, and confirmeth her armes. Shee tailinge her marchandise to be good, her candle is not put out by night. Shee putteth her handes to the wharfe, and her handes do holde the spindle.

The labour is double: { Eytter in matters of this life: or
Christian holines.

Pro. 31.26. Shee openeth her mouth wiselie, and the doctrine of mercie sitteth on her tongue. 28 She beholdeth the wayes of her familie, and eateth not the bread of sorrowfulnesse.

The matters of this life { In regarde of her familie.
arc, her labour { And her owne worke.

For the familie, she must ouersee all the wayes of them, and both set them worke and taske, and also giue them their meate and other necessaries in due season. Pro. 31.15. And rising while it is yet night, she giueth food to her house, and a taske to her maydes. 16 She considereth a fiede, and taketh it: of the fruites of her handes she planteth a vineyarde. 17 She girdeth her loynes with strength, and confirmeth her armes. 21 She is not afrayde of her housholde, because of the snore, for all her housholde is clothed with double clokes.

Her owne worke is to labour diligentlie, earelie and late, in somethinge of profite for the familie. Pro. 31.13.14.15.17.19.22.

Her labour for Christian holines is, to see all duties accomplished at the commandement of her husbande: for which Christian watchefulnes proper to a Mistres of the house, is requireth euen to be his eyes, foote and mouth, when he is away: in espying, looking, admonishing, rebuking, & also giuing almes to the poore. Pro. 31.20. She openeth her palme of her hande vnto the poore, and she stretcheth out her handes vnto the needie. 26 She openeth her mouth wiselie, and the doctrine of mercie is set on her tongue.

The seconde especiall dutie of the wife so called by the signe of it, is to be an image of the authoritie and wisdom of her husbande, in her whole administration, and so to be his glorie and honour: and from a meeke and quiet spirit in all her behauiour of wordes, deedes, apparell, countenance, gesture, &c. to signifie plainlie she hath feeling of him in her harte, as of the image of gods Maiestie, glorie, and perfection. Gen. 24.63. (For Isaac had gone forth to praye in a certaine fiede in the evening) and when he lifted up his eyes and behelde. Beholde the Camels came. 64 Rebekka also lifting up her eyes, when she saw Isaac, she descended from the

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the Cammell. 65 For Ribkah saying unto the seruauant who is that man which walketh by that fild to meete vs? The seruauant answered, it is my master. And she tooke a rayle and covered her selfe. Gen. 20. 16. And unto Sarah, he saide: Beholde I haue giuen a thousande Cicles of silver vnto thy brother: beholde he is vnto thee a couering of the eyes amongst all that are with thee. 1 Pet. 3. 6. As Sarah obeyed Abraham, calling him Lorde, whose daughters ye are made as long as ye doe well, even when ye are not terrified with any feare.

Where Sarah speaking of her husbände but in her harte: the Apostle saith she did it as of her Lorde. Contrarie to this is, the pride and vntained affection of the wife, their vncomelie gestures, their whote and chiding answeres towards their husbändes, their vnshamefaste or equalllike lookes: finallie, whatsoeuer is contrarie to the former rules.

And hitherto of the duties which are betweene them selues.

Nowe followe the duties towards others.

They are double, { As they are parentes.
As they are maisters and maistresses.

Coloff. 3. 21. Fathers, prouoke not your children to wrath, least they be discouraged. Colof. 4. 1. Ye Maisters, giue right and equalitie vnto your seruauantes, knowing that you haue a maister in heauen. Tit. 2. 4.

The duetie of parentes must be performed w^oderateli^e of the Father, with great grauitie and authoritie. Gen. 22. 7. And Isaac speaking vnto Abraham his Father, saide: My father: which saide: Beholde, here I am my sonne. Then sayde Isaac: Beholde, here is fire and wood, but where is the small beaste for the sacrifice? Vnto whom Abraham sayde: God shall prouide for him selfe a small beaste for the sacrifice, my sonne: when they wente both together. Pro. 4. 3. When I was a sonne with my father, tender and entie beloued before my mother. 4 Hee teachinge me, saide vnto me: Let thy minde holde my wordes, keepe my commaundementes and liue. 5 Get wisdome, get vnderstanding, forget not, neyther decline from the worde of my mouth. Of a Mother, with that chearefull easines of a mother which keepeth her authoritie. Pro. 31. 1. The gathering together of the wordes of Lemuell the king, when with his mother had instructed him. 2 What shall I saye my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Giue not thy strength vnto women, and to those that worke that Kings maye be abolished.

The duties are, { Common to both.
Proper to eche.

* Common to both from the firste conception of children to take care of the, euen to the ende of their liues, as appeareth by the partes following.

The especiall partes of this duetie are these.

Which respect { Their tender age.
Youth.

Gal. 4. 1. This I saye, the heire as long as he is a childe, differeth not from a seruauant, though he be Lorde of all. 2 But is vnder tutors and gouernours vntill the time appointed of the father.

C

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The duetie in their tender age, is according to their yeares and abilitie, to nource them vp in discipline fitte for children, and admonitions of the Lorde. Ephie. 6. 4. And you fathers prouoke not your children to wrath: but bring them vpp in doctrine and admonition of the Lorde. Pro. 22. 6. Instructe thy childe according to his capacite, yea when he shall be olde, it shall not departe from him.

Discipline fitte for children is, when by intisements, allurements, corrections, &c. fitte for them, they are framed to good. The giving of the admonitions is, by litle and little, by often repetitions in greatest playnes whiche may be, to make them vnderstande some chiefe groundes and feedes of religion, of good manners, and behauiour towards al, and so to beginne some conscience in them. Esa. 28. 10. When as there shall be added precept vnto precept, precept vnto precept, line vnto line, line vnto line, here a little, there a little. 2. Tim. 3. 15. That thou haile leaue the holy Scriptures of a childe, which are able to make thee wise vnto saluatiō, which is in Christe Iesu. Hebr. 5. 12. For you which for the time ought to be better leaue, haue neede to be taught agayne what are the principles of the wordes of God, and yee are become those which haue neede of milke and not of stronge meate. 13. For euery one that vsath milke, is vnexperiēt of the wordes of righteousness, for he is a babe. Prou. 20. 11. Let a childe make him selfe knowne in his workes, whether his worke be pure and right.

Contrarie to this is, to let them haue their will from the beginninge, to discourage them by seueritie, to let the common ignorance of the wordes to be rooted in them, and not in this care to frame them to trueth and goodnes, and to prepare them to be apte to receyue profits from the publike ministerie.

Their duetie towards } Eyther in the entrance of their youth.
them in their youth is, { Or in their ripe age.

Their duetie in the entrance of their youth is, according to their giftes and diuersitie of them, to prepare them vnto some profitable calling in the church, by applying them vnto it, beating into them the giftes and conscionable vse of the giftes which is required. 1. Chron. 28. 9. Then also Salomon my sonne, knowe the God of thy father, and worship him with an vndepiled bodie, and with a carefull minde, because God doeth searche all hartes, and doeth vnderstande euerie imagination of the thoughtes: if thou shalt seeke him, he wil be founde of thee, but if thou shalt forsake him, hee wil forsake thee for euer. 10. Beholde now, seeing the Lorde hath chosen thee to builde an house for the Sanctuary, be thou stronge and doo it. 11. Then Dauid gaue to Solomon, the paterne of the porche, and of the houses thereof, and the treasure houses thereof, and of the Parloure thereof, and of the inner chambers thereof, and of the place of the mercie Seate. Pro. 31. 1. The gathering together of the wordes of Lemuell the king, wherein his mother had instructed him. 2. What shall I saye my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires? 3. Giue not thy strength vnto women, and to those that worke that Kinges maye be abolished.

Here the Church may not be depriued for honor, gayne, or such fleshlie respectes of meete Ministers.

In their ripe age their duetie is to giue their children that which maye helpe them in this life, and also if they haue not the gifte of continencie, to counsell them to gouerne them vnto a fitte and religious wife, suche as is fitte for the dueties afore named.

2. Cor. 12. 14. For I seeke not yours but you: For children ought not to gather treasures: for them

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for their parentes, but the parentes for the Children. Gene. 24. 2. Put thine hand vnder my thighe, 3 That I may binde thee with an othe by the Lord God of heauen, and the God of the earth, that thou wilt not take a wife vnto my sonne, of the daughters of the Canaanites amongst whom I dwell. 3 But that thou wilt goe vnto my countrey, and to my kindred, and take a wife vnto my sonne Iacob. Ruth. 3. 1. Afterward Naomi her mother in law sayde vnto her: Show mee I not seeke rest vnto thee, that it might bee well with thee? So 1. Cor. 7. &c.

Contrarie to this is the neglecte of their life to come, to make matches onelie for carnall respectes, suffering them to lue wantonlie and vnchastelie, and not seeking the remedie appointed.

The proper dutie of both is commonlie towards them in their infancie. The fathers dutie is with all conuenient speede that may bee, according to the assenbly of the congregation, to present the Child for the first Sacramente, and there to giue a name in the mother tongue, which may haue some godlie signification, fitte for that worke.

Contrarie to this is, dissenting of that worke, for trifles or vnrmeet causes, a giuinge of a name in another tongue, a prophane name. Gene. 25. 25. And the first came forth rough, being all over as an beare skine, and they called his name Esau. 26 Afterwardes his brother came forth, whose hande helde the hee of Esau, therefore euerie one called his name Iacob. Luke 1. 59. And it was so on the eighth day, they came to circumcise the babe, and called him Zacharias, after the name of his father. 62 Then they made signes to his father, what he would haue him called. 63 So he asked for writinge Table, and wrote sayinge: His name is Iohn, and they marvelled all. Gene. 4. 25. And after Adam knewe his wife, which brought forth a sonne, and called his name Sheth: For sayd shee: God hath layde vnto mee another seede for Abel whom Cain slew. Gene. 19. 11 Furthermore the Angell of the Lord sayde vnto her: Beholde thou arte with childe, and shalt shortly beare a sonne, therefore call his name Izmah, because the Lord considereth thine affliction. 15 Therefore Agar brought forth vnto Abraham a sonne, and Abraham called the name of the sonne which Agar brought forth vnto him Ismael.

So the Greekes in Greeke: as Timothie, the feare of God, Actes 16. 1. Then came he to Darbe and to Listra, and beholde, a certayne Disciple was there, named Timotheus, a womans sonne which was a Iewesse, but his father was a Grecian.

And the Latines in Latine, as Tertius, Rom. 16. 22. I Tertius which wrote out this Epistle, salute you in the Lords name.

The proper dutie of the mother is, to nourishe it vp, if shee bee able, with her owne milke, and to wayne it, and performe all such motherlie care and dutie. 1. Tim. 5. 10. If shee haue nourished her children, if shee haue lodged straungers. &c. Gene. 21. 7. Furthermore shee saide: Who would haue saide vnto Abraham; Surely Sarah shall giue children sucke: but I haue borne a serue in his olde age. 3 And the babe growe and was wayned, and Abraham made a great feast, what day Izaak was wayned. 1. Sam. 1. 29. So the woman abode that she might nurse her serue vntill shee had brought him vp. Luc. 2. 12. And it shall be a signe vnto you: you shall finde the childe swaddled and layde in a cratche.

Contrarie to this is, the tendernes of many mothers, that bring on them the threatning of the Prophete willinglie, of barren brestes, which should goe onelie with a barraine wombe.

Hitherto of their duties as they be parentes.

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Nowe followeth their dueties as they be Maisters and Mistresses, where besides theſe, com mon both to children and ſeruauntes, this is proper, in regarde of ſeruauntes, that not onlie accordinge to iuſtice they paye them their due wages, but alſo otherwiſe helpe them, comforte them, liberallie rewarde the, as farre as chriſtianitie, liberalitie, in equalitie ſhall binde them.

Contrarie to this is, to retayne their wages, to exacte of them, to oppress them, or onely rewarde them strictelie, according to the exacte deseruing Colof. 4. 1. *Ye Maisters, doe vnto your seruantes that which is iuste and iquall, knowing that ye also haue a maister in heauen.* And these are the duties which they must performe in their life time, All which must be shutte vp with setting order for all things at their death, with especial exhortations and prayers for Religion, for vrightnes in their callinges, for peace and order after them.

Elai 38.1. In those dayes Herzechiah was sick vnto death: Esaiah the sonne of Amotz the Prophete came and saide vnto him: so saies the Lorde: Giue preceptes vnto thy familie, for thou shalt shortlie die, and shalt not liue. 1. Kings. 2. 1. And when the dayes of Dauid drew neare that he should die, he commaunded Schelomoh his sonne, saying: 2 I shall shortlie departe after the manner of all the worlde: but be stronge and bee a man. 3 And keepe the ordinances of the Lorde thy God, by walking in his wayes, keeping his statutes, and his commaunementes, and his iudgements, and his testimonies, as it is written in the lawe of Moſe: that thou maieſt prosper whatſoeuer thou shalt do, and whither ſoeuer thou shalt turne thy ſelfe. 4 That the Lorde may performe the worde which he promiſed me ſaying: If thy children shall keepe my waye by walking before me in faith from their whole harte and their whole minde, ſaying, I ſay, there shall not be cutte of vnto thee a man from the ſeate of Iſrael. 5 Moreover, thou knoweſt what ioab the ſonne of Zeruiah hath done vnto me, what he hath done to the two Captaynes of the hoſte of Iſrael, Abner the ſonne of Ner, and Hamaſa the ſonne of Iether, whome he ſlew, appointing ſlaughter of warre in peace, as hee hath put the bloude of ſlaughter of warre on his girdle, which was about his loynes, and in his ſhoes which were vpon his feete. 6 Wherefore doo according to thy wiſedome, neyther ſuffer his white heade to goe downe to the graue in peace. 7 But exerciſe mercie towards the ſonnes of Barzillai the Gileadite, and let them be amongeſt thoſe that eate meate at thy table, becauſe likewiſe they came vnto mee, when I fledde from Abſolon thy brother. 8 To be ſhorte, Schimmi the ſonne of Gera be in thy remembrance, which curſed me, with a moſt bitter curſe, what day I went Machananim, who deſcending to mee, to Iordan, I haue ſworne vnto him by the Lorde, ſaying: I will not ſlaue thee with the ſworde: 9 But notwithſtanding diſcharge not him being guiltie, ſeeing thou art a wiſe man, but knowe what thou ſhalt doo vnto him, that thou mayeſt bringe downe his white heade vnto the graue with bloude. 10 After Dauid ſlepe with his fathers, and was buried in the citie of Dauid. Gene. 49. 30. Then he commaunded and charged them, ſaying: When I ſhalbe gathered to my people, burie me with my fathers in the caue which is in the ſelde of Hephron the Chittite.

Hitherto of the firste parte of householders, which concerneth the gouernement of the same by the Superiours in it.

Nowe followeth the duties of the inferiours.

The inferiours are those which are vnder the reſte in the houſhold, and are called of Peeter, thoſe of the houſholde or houſholde fellowes.

Their dueties are { The houſholde gouernours,
 { Or others.

Tim. I. 6.

OF Hovsholde.

TIM. 1. 6. If any be unreprouable, the husbandle of one wife, having faithfull children, which are not slandered of riot, neither are disobedient.

Towarde the house-
holde governours, to

{	Be helpfull to them in outwarde behauiour.
	Be in subiection and obedience.

LUC. 2. 51. Then he went down with them and came to Nazareth, and was subject to them.

The firste is, by outward behauiour to acknowledge their authoritie, such as shall be prescribed vnto them, as of cappe, legge, manner of speaking.

Contrarie to this, is vnmanerlines, answering againe, giuing curted answers. Sec. 1. Tim. 6. 2. And they which haue beleeuing maisters, lette them not despise them, because they are breithren, but rather do seruite, because they are faithfull and beloued, and partakers of the benefite. Tit 2. 9. Let seruantes be subiect to their maisters in all thinges, not answering againe. 10. Neither pickers, but that they shew all good faithfullnes, that they may adorne the doctrine of God our Saviour in all thinges. 1. Pet. 2. 18. Seruantes be subiect to your Maisters with all feare, not onely to the good and courteous, but also to the frowarde.

The seconde duetie of obedience is in all commaundementes concerning the forenamed dueties of the Superiours towards them, willingly to performe them, and to submitte them selues to rebukes, to admonitions, corrections, & such like, with meekenes. Pro. 4. 1. *Heare O children the instruction of the Father, and giue care to learne vnderstanding.* 2. *For I giue vnto you good discipline, forsake not my doctrine.* 20. *My sonne attende vnto my wordes, and incline thine eare to my speache.* Numb. 12. 14. *And the Lord spake vnto Mosche: If her Father had spurre in her face, should she not haue bin ashamed 7. dayes?*

The dutie to be helpfull is by their example and perswasions one to another, and by revealing things, which by admonition will not bee amended, to be helpfull to the Superiours in the former duties.

Contrarie to this is, euill example, euill persuasions, hiding things whiche ought to be reuealed. Gen. 37. 2. Ioseph being 17. yeare olde, fedde the flocke with his brethren (for he was a child) with the sonnes of Bilhah, and with the sonnes of Zilpah the wiues of his father, and he brought vnto his father their euill reporte. Gen. 27. 44. And when it had bene tolde vnto Ribkah all the wordes of Heseu her eldest sonne, shee sending called Iacob her yongest sonne, and sayde vnto him. &c.

The duetie towards
others is, { Amongst them selues.
 { Towardses other besides them selues.

Amongest them felues that with peace and quietnes. They haue their mutuall equalitie, beare with one another, & helpe one another as farre as is lawfull. Contrarie to which is, vnquiet mindes, pride, iarrs, lifting vp aboue others, not keeping the place or difference made by the chiefe of the familie.

Towards others is, that they so order their felues towards all, as they are taught out of the commaundementes, and towards Gheftes and straungers: ritche and poore, hygh and lowe, as they be taught out of the fifte commaundement: And thus of the common duties of all inferiours of the familie, and this is proued by the commaundementes and sentences going before.

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Gene. 43. 24. And letting his brethren goe, he sayde vnto them: bee not moued or stirred one against another in the way.

Inferiours in the fami- } Children.
lie are, } Seruauntes.

Childrens duetie is from their beginning to their ending, to be subiecte, obedient, and helpfull to their parentes.

Contrarie to this is, the reuening of these dueties at seue yeaeres. **Luk. 2. 51.** And he descendeth with them, and came to Nazareth, and was subiect to them. **Io. 19. 26.** When he is therefore saue his mother, and the Disciple standing when he leued, he said vnto his mother, Woman, beholde thy sonne. **1 King. 2. 19.** And when Bathshebah came vnto the King that she might speake vnto him for Adoniah, the King rose to meete her, and bowed him selfe vnto her sitting in his Throne, he commaunded a throner to be placed for the mother of the King, which sat at his right hande. **Gen. 47. 29.** And when the dayes of Izzacell drew nigh that he should die, he sente for his sonne Ioseph, and saide vnto him: If now I haue founde fauour in thine eyes, put I pray thee, thine hande vnder my thighe, and exercise this kindnes, and saith to wardes mee, burie me not in Egipte, but when I shall rest with my fathers, carie me out of Egipte, and burie me in their sepulchre: Which sayde: I will doe according to thy worde. **Gene. 49. 29.** After he willed and commaunded them, saying: When I shall be gathered to my people, burie me with my fathers, in that cave which is in the fildes of Hebron the Chittite. **30.** In that cave which is in the fildes of Macpela, which is on the other side of Mamre in the lande of Canaan, which Abraham bought with the fildes of Hebron the Chittite, for a possession to burie in.

The proper or especiall partes, } Obedience.
of this dutie is in their proper } Recompence which they must make.

The proper obedience is that which springeth from a chearefull, naturall, continuall and childlike loue and reuerence.

Contrarie to this is, disobedience, ynnaturall behauiours or affections, &c. **2. Tim. 3. 2.** For men shall be louers of them selues, couetous, boasters, proude, euill speakers, disobedient to parentes, withthankfull, prophane. **Colos. 3. 20.** Children, hearken vnto your parentes in all things, for it is acceptable vnto the Lorde. **Ephe. 6. 1.** Children giue saue vnto your parentes in the Lorde, for that is iust.

This obedience must shewe it selfe especiallie in being gouerned by them in the matter of calling, and marriage, accordinge to the rules prescribed in the worde of God, and all such matters of waight & momente. Chiefly vntill by the fathers authoritie and consente, more full power be giuen to their childre, because of their yeeres and discretion. **Numb. 30. 4.** When a woman hath vowed a vowe vnto the Lorde, or bounde her selfe by a bonde at her fathers house in her youth. **5.** If when her father heareth her vowe or the bonde wherewith she hath bounde her selfe, and her father holde his peace concerning her, then let her vowe be establisshed, and every bonde wherewith she hath bounde her selfe, let it be establisshed. **6.** But if her father shall make her to breake it, in what day he shall heare it, let none of her voves or bondes wherewith she hath bounde her selfe be establisshed, and the Lorde shall forgive her, because her father hath made that she should breake it. **1. Cor. 7. 36.** But if any man thinke he hath committed some uncomely thing against his virgin, if she passe the flower of her age, and that so it ought to be done,

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done, let him doe what he will, he sinneth not. Let them be ioynd in marriage. 37 But he which abideth firme in hate, neyther is diuened by necessitie, but hath his owne will in his power, and hath decreed this in his hate, that he may keepe his virgine, he doeth well. 38 Therefore he that giueth her in marriage doeth well, but he that giueth her not in marriage, doth better. Gen. 24. 51. Beholde Ribkah is before thee, take her and goe thy waye, that shce may be a wife vnto the sonne of thy Lorde, as the Lord hath spoken.

Laban the sonne hauing the gouernement of his father being olde, was the chiefe in this busines. Gen. 24. 55. And the brother of Ribkah and her mother sayd, let this mayde tarme with vs a few dayes, at the least tenne, afterward goe thy wayes. 57 Then they saide: Let vs call the mayde, and aske of her mouth.

Their especiall recompence is, to relieue and maintayne them, or any other, which is knitte vnto them in any especiall care and duetie, as farre as their abilitye or duetie towards the wife, and care of the familie will suffer.

Contrarie to this is contempe of your parentes, greeuing of them, neglecting to helpe and succour them. &c. 1. Tim. 5. 4. But if anye widowe haue children or Nephewes, let them leaue firste to shewe goodlines towards their owne house, and to recompence their kindred, for that is an honest thing and acceptable before God. Mat. 15. 4. For God hath commaunded, saying: Honour thy father and thy mother: and hee that curseth his father or mother, let him die the death. 5 But ye saue, who soeuer shall saue to father and mother, by the gifte that is offered by mee, thou mayest haue profite. 6 Though he honour not his father or his mother, shalbe free, thus haue you made the commandement of God of no authoritie by your traditions. Gene. 47. 12. And Ioseph nourished his Father, and his brethren, and all the householde of his father with meate, as putting it into the mouth of children.

The especiall dueties of seruantes is to doe all things which their maister shall according to Gods will giue them in charge. Col. 3. 22. Seruantes be obedient vnto them that are your maisters according to the fleshe in all thinges, not with eye seruice as men pleasers; but in singlenes of harte, fearing God. Luke 17. 7. Who is it also of you that having a seruant plowing, or feeding cattell, would saye vnto him by and by when he were come from field, see and sitte downe at the table. 8 And would not rather saye vnto him, Dresse where with I may suppe, and girdle thy selfe, and serue mee till I haue eaten and drunken, and after eate thou and drinke thou. 9 Doeth he thanke that seruant, because he did that which was commaunded him? I trowe not.

Contrarie to which is, that some will doe one thing onely at this time, & which pleaseth him.

The maner of doing this, { Diligence.
hath two partes, { Faithfulnes.

Tit. 2. 9 Let seruantes be subiect to their maisters, and please them in all thinges, not answering againe: neyther pickers, but that they shewe all good faithfulness, that they may adorne the doctrine of God our Saviour in all thinges.

Their diligence is in a single harte, as to the Lorde, not only by laboure and trauaile, but prayer, religious care, and all good meanes to performe the thinges layde on them.

Contrarie to this is, eye seruice, Col. 3. 22 Seruantes be obedient vnto them that are your maisters according to the fleshe in all thinges, not with eye seruice, as men pleasers, but with singlenes of hart fearing God. 23 And whosoever ye do, do it hartily, as to the Lorde, and not vnto men. Ephe. 6. 5. Seruantes be obedient vnto them that are your maisters according to the fleshe with feare and trembling, in singlenes of your hartes, as vnto Christe.

THE ORDER

6 Not with service to the eye, as men pleasers, but as the seruantes of Christe, dooinge the will of God from the harte. 7 With good will seruing the Lorde and not men.

Gen. 24. 9. Therefore the seruant putting his hande vnder his thigh, sware vnto him concerning this matter. 10 Afterwarde the seruant tocke tenne Camels of the camels of his maisters, that he might go on his iourney: (for he had all the goods of his maister in his hand) And rising he wente vnto Siria betwene the riuers vnto the citie of Nachor. 11 Where causing the Camels to rest without the Citie beside a well of water, in the euening, at what time the woman came forth to drawe. 12 And he sayde: O Lorde God of my Maister Abraham: bring to passe I pray thee, that it may come to passe vnto me this day, and shewe this mercie vnto my maister Abraham. 26 And he enclined his face to the ground, and bowed him selfe to the Lorde, saying: Blessed be the Lorde of my maister Abraham, which hath not lesse his mercie and faithfulness towards my maister.

His diligēce alio appeared greatlie, when he said, I will not eate till I haue spoken my wordes, or matter, ver. 33. and in making speede he sayde, Staye me not, seeing the Lord hath prospered my waye. Sende me backe that I may goe vnto my Lorde &c.

Faythfulness is in their labour and charges, to seeke the uttermost they can, the commoditie and benefite of their Maisters.

Contrarie to which is, picking, turning an other waye, in banketing, feasting, riotte. &c.

This appeareth most liuelie in the description which Iacob doeth make of his faithfull seruice to Laban This is the twentieth yeare since I haue bin with you, thy sheepe and thy goates haue not lesse their yonge, and the Rammes of thy flocke haue I not eaten. The terme I brought not vnto thee, but made it good my selfe, at my hande thou diddest require it. Likewise the stolen by day, and the stolen by night. I was about my worke when the heate consumed me by daye, and the frost by night, and sleepe departed from myne eyes, Gen. 31. 38. 39. 40.

And thus much for the order of Houfholde,
which is prescribed by the worde
of God.

The resolution and interpretation of the

Lordes prayer, out of Mat. 6. 9. and
Luke 11. 2.



VR Sauour Christ being both desired of his Disciples to be taught how to praye, and hauing re-
proued the abuse of vnnecessarie and vayne repetitions of
one and the same thing: giueth his Disciples com-
mandement to pray as he taught the in this prayer: Saying
praye thus, and when you praye saye, Our Father &c. that
is, let the things which you require and giue thanks for,
the difference which you make of the thinges, and the
affections wherewith you praye, be no other then are
conteyned here. This forme or paterne, or rule of prayer hath two partes,

The firste is, { An entrance or preparation to the same.
The second is, { The prayer it selfe.

The entrance doeth conteyne such a description of God, as is meete for vs,
whensoeuer we adresse our selues to prayer, to haue feeling of in our hartes.
It is disposed in an *Axiome* or *sentence copulative* or *coupling*. The first reason is from
the adioint of relation *Our Father*, which is adorned with that manner of *excla-*
mation which vttereth a familiar affection, as *My Father, my sonne!* Gen. 22. 7. So
that we must in the assured feeling of faith according to the spirit of adoption
and sanctification crie vnto God as our merciful father, through Iesus Christ,
Rom. 8. 13. 14. 15. Gal. 4. 6 more readie then any father to graunt that wee
aske according to his will, and therefore must be wayted on in request & sute, till
we obteyne. Lu. 11. 5. to the 14. ver. The seconde reason is, from the subiect
Which art in heauen, that is, full of all maiestie and power, Heauen the throne,
or seate, or place of Gods Maiestie, and power, where this is most cleare and
manifest, Psal. 113. 4. 5. And 115. 3. 16. Esa. 66. being put for the power and
Maiestie it selfe, by a *Metonomie*, or *change of name*, where the place or subiect is
put for the thing placed or adioint: so that, our reuerence must bringe forth
such cogitations, desires, and wordes in such manner as may become his Ma-
iestie, because he is in heauen, and we in earth, Eccle. 5. 1. In the firste is shut out infi-
delitie, doubting whether we be hearde, in patiencie, in wayting Gods leasure.
In the seconde, rashnes or multiplying wordes, thoughtes, doubting of Gods
power, wandring thoughtes, and all earthlie imaginations.

The prayer it selfe { The forme of request.
hath two partes, { The confirmation of it, cotayning a thanksgiuing.

Because our requestes must be made manifest with thanksgiuing, Phil. 4. 6. And
thanksgiuing for a benefit receyued doeth greatly confirme our faith in re-
questes, as Iacobs example doeth shewe, Gen. 32. 10. 11. &c The forme of re-
questes is set downe in a *copulative axiome*, which numbresth vp sixe seuerall pe-
titions, where the bonde or couple of the axiome is left out, as the manner is

D

where

The resolution and interpretation

where one doeth earnestlie, and because of the earnestnes speedilie require of will a thing, as Gen. 18. 6. 7. Dan. 9. 19. And this declareth and uttereth the proper affection or feruencie of petition, which is as beggers, which feeling of our wantes by the worke of the holy Ghost to craue with vnspokeable sighes and gronings, Rom. 8. 26. 27. Iam. 5. 16. This sheweth out, none or verie little feeling of our wante, coldnes, and dulnes in prayer it selfe.

The petitions are of
two sortes,

The firste which begeth concerning God on-
lie in the first place, as the place and ende of
euery request sheweth.

The second which require cōcerning our selues

This teacheth that first and chieflie we must desire these things to Gods glorie aboue our owne saluation, and that the other must be asked to that end as depending on it, and no further then as it may serue to his glorie, whiche is vndoubtedly true of our saluation, because of God his decree, Ioh. 1. 2. 7. 28. Mat. 26. 42. 2. Thel. 1. 10. Rom. 9. 1. 2.

The first sorte also
is double,

First for the right vse of Gods name.

The second for Christes kingdome, and the fruite
of it, as the Apostle willeth to pray that the word
haue passage, and be glorified, 2. Thel. 3. 1.

The first is set downe in a simple axiome of the adioint *hallowed*, and the subiect *thy name*, coupled by the forme of praying or desiring, vttered by vs in the worde *bee*: where sanctified is a metaphore or fines of speache noting a cōpariſon taken from things dedicated to God or the Temple, and signifieth that Gods name, (one kinde being put for the whole by a Sinechdoche, the titles, which is, his name & memoriall wherby he is knowen for his works, worde, Sacramentes, and mysteries, &c.) be put a part from all prophane abuses, vnto the right vse prescribed in the thirde commandement. For all which see the quotations on that commandement. This is chieflie to be prayed when we see our selues or others giuen to anie abuse of Gods name.

Thy kingdome come, the second sorte hath 2. petitions: the first is disposed in a simple axiome of the subiect & adioint, that the kingdome of God whiche he exerciseth by his sonne, may daily come, that is, be set vp in glorie, fit for it: this hauing 2. partes, his administration here, by all meanes of his honor, & the last iudgement, vnto both these must be referred the heads of our requestes, as praying for that which is cōmanded in the 2. com. So that when soeuer we wante any office of Pastor, Teacher, Elder, Deacons, or the right calling or execution of it, in exhortation, doctrine, watching, ecclesiasticall censure, or the order of them, or the giftes fit for them, & the power of them, we must begge them according to the first head, Mat. 6. 33. 1. Co. 12. 6. & 5. 4 & 12. 28. Rom. 2. 6. Ephe. 4. 11. Tit. 1. 2. Cor. 10. 5. 6. Mat. 9. 36. &c. In the second head we aske that all things being performed, and all enemies ouercome, Christ, the resurrection, and his iudgement may come quicklie, Mat. 24. 32. and 25. 1. Cor. 15. Apo. 22. 20. The next is also disposed in an axiome simple of the adioint and subiect, that the will, that is the reuealed will of God in his worde, may be fulfilled, Deut. 29. Which hath a declaration drawen from the comparison of the like: For as doeth not note equalitie here, but likenes, notwithstanding it bee here with great imperfections, as 1. Pet. 1. 16. 1. Ioh. 3. 3. The propoundinge proposition is, as Angells do in heauen, with peace, ioye, willingly & readilie: for by heauen is meant the Angells in heauen, as by earth the men in earth, the place

of the Lordes prayer.

place being put for those in it by a chaunge of the name of the subiect for the adioint. This must be prayed when we feele any repugnancie to Gods will in the deede or manner of doing. For here we request by one all the truites of the kingdome, rightcouines, ioye, peace, &c. Rom. 14.

The other sortes of request haue this generall, that we pray in cōmon for the whole church as members of one body, hauing one life & happines in Christ, Eph. 4. 2. 3. &c. I heretofore in euery one we say, *Giue vs, forgive vs, Lead vs not.* &c.

They are of two
sortes,

{

The first concerning the things of this life, firste disper-
ted after the manner of the Scripture, as the shortest,
wherein as children we chine vnto higher things.
The other two of things of this life to come.

The first is disposed in an axiome simple of the subiect, & the adioint, God his giuing occupied in providing bread, saying thus: *Giue vs that which is not in our power & wherof we are vnworthie*, Deut. 8. 18. euen breade, that is by a Sinecdoche, all the cōmodities of this life both for necessitie. and christian delight, Eia. 3. 1. Psal. 104. where the consequent is declared by two arguments. First the subiect ours, that is such as we in Christ be heires of, to vse, being sanctified by word and prayer, 1 Tim. 4. 1. Cor. 3. 22 The second by the adioint, such as is both apte & able by his blessing to nourish vs, seeing we may haue money and put it in a bottomlesse pursie, and eate & not be satisfied, & drinke and yet not be refreshed, Hag. 2. For the worde signified breade to our substance, *daylie*, such as may giue daylie nourishment. The antecedent is declared by the adioint of the time *this daye*, that is one kinde of time being putt generallie for that time wherein we are, according to God his promise to aske it, as Salomon saith, *The thing of the day in the day*: that is, euery thinge in his time, as S. Luke expoundeth according to the day, that is, as the time requireth. For in ioye the time requireth one blessing, in affliction another, that we might hang on God euery moment, 1 Tim. 6. 6. &c. Mat. 6. 33. &c. To the other two this is generall, that there is a Sinecdoche where one kinde is put for all of that sorte, and the meanes of them, as faith and all other good graces, and the instrumentes begetting, nourishing, relieuing them, as preaching, exhortation, Sacramentes, corrections, &c. as they tende vnto this.

The first of these is disposed in an axiome simple of the subiect and adioint, *Father remit vs our debtes*. Where is an allegorie of a Metaphor, the similitude being borrowed of debtes, which is drawen frō the obligation of workes, wherein we were bounde to continue to doo all the lawe, vnlesse we would bee accursed, Col. 2. 14. Gal. 3. 10. Nowe by *remission of finnes* is meant, iustificatiō, peace of conscience, ioye in the holy Ghost, deliuerance from the wrath to come, and all such of that kinde, Rom. 5. And this petition is when wee are troubled, terrified in conscience, and through dulnes haue not feelinge of these. This is confirmed by a reason drawn from comparison of the lesse, and is concluded in a syllogisme connexiue or knittinge, in the firste kinde both partes being contayned in one, the assumption in the proposition. *Seeing then we forgive our debtors*, which haue not a droppe of thy infinite mercie in vs, Doe thou much more forgive vs: for so S. Luke sheweth it should be interpreted in expresse wordes, and I see not why it should not so be translated, for the greeke phrase doth well beare it. So this is for our cōfort, if wee feele this readines in vs, otherwise we can haue no assurance, Luke 11

The resolut. and inter. of the Lordes prayer.

The seconde is disposed in the like simple axiome, adorned with a metaphor taken from warre, where men are leade captiue: *Leade vs not*, that is, though we daily deserue it, yet seeing we haue begged the forgiuenes of sinns, giue vs not so ouer vnto the temptation of the Deuill, the worlde, or our own corruption, as that with the tēptation thou giue not an issue, 1. Cor. 10. 13. 2. Cor. 12. 7. 8. 9. This is declared by the contrarie, *but loose vs*, that is by a Metaphor taken from the water pente vppe, set vs free more and more, from all that wherevnto concerning the fleshe, we are captiue, Rom. 7. 13.

The reason of the requestes is drawen from the efficient cause which may moue God to yeelde to our petitions, because we giue it wholly to him. The reason may be concluded in a connexiue of the firste kinde: *Seeing we giue it all vnto thee, graunt our request.* But the firste we doo therefore. & c. the proposition is wanting, the assumption is conteyned in an axiome copulatiue, which numbrell vp the partes, where agayne as aboue the couple is left out to note out the ioyfull and seruient feeling and melodie of the harte in heaping vp prayse vnto God, Ephe. 5. 18. 19. Colos. 3. 16. The partes are, firste, that the kingdome, that is the ordering of all things in heauen and earth appertayneth to him. Secondlie, the whole power whereby they are done: Thirdlie, the whole prayse and glorie, as in the Chronicles, from whence our Sauour tooke it, 1. Chron. 29. 11. and in Iud. where it is so interpreted, Iud. 25. And thus much for the partes, the propertie of the whole is noted out by *A M E N*, which is the force and certaintie of our faith, in the whole worke, as in a thing vnmoueable, 2. Cor. 1. 20.

The

The Epistle to Philemon.

THE entrance of this Epistle { The inscription or title.
 hath two partes, { Prayers.

The inscription setteth { The persons which doo write.
 downe { The persons to whom it is written.

The first person which doeth write is *Paule* the principall writer, who is described by the adioint *captiue*: which adioint is declared by the cause *Christ*, that is, by a change of name of the cause for the effect, *Christe leading him to prison by his spirit*. And the second person which doeth write is also declared by his proper name, *Timothie*: and an adioint of relation, *a brother*, that is, by a Metaphore one of the same Christian Religion.

The persons to whom he { The husbände.
 writeth, are firste { The wife.

Seconde { The Minister.
 { The Church.

The man is described by his proper name *Philemon*: by his adioint *beloued*, and by his effect, *worker together with vs*.

The Woman is also described by her proper name, *Appia*, & her adioinct, *beloued* 2

The Minister is also described by his proper name, *Archippus*: and his adioint, *a fellowe souldiour*: that is, by a metaphore, *a fellowe Minister*.

The Church is declared by the subiect, *which is at thy house*.

The prayers are { The salutation.
 { Thankesgiuing. 5

The salutation is set downe, firste by the matter of it, *whiche he wisheth to them* Whereof the partes are, *grace*, that is, full fauour of God, *peace*, that is by a Sinechdoche of the speciall for the generall, *all prosperitie both of soule and bodie*. Secondlie, by the forme, *from God the Father, and from Christ*. All which is disposed in a coupled axiome.

The Thankesgiuing is described, first by the subiect, *my God*: that is, *whom one's I doo serue, and hanze upon*. Secondlie by the adioint, *alwayes making mention of you in my prayers*. Thirdlie by the efficient cause, *hearinge of your loue and faith*. Both 5 which are declared by their proper subiectes, *which you haue towards our Lord Iesus Christ, and loue towards all Saintes*. And all these are disposed in a coupled axiome.

In the 6. ver. the adioint of thankesgiuing, his mencion making of them in his prayer, 6 is set forth by the matter, *which he seeketh for in prayer*, the communication of faith, that is, *which proceedeth from faith may be effectual*, which is declared by the cause, *by the acknowledging of all good: which good is set forth by the subiect, which is in you, and by the cause, by Christ Iesus*.

The principal matter of this epistle, which is to intreate for, *Onesimus* is set downe in a simple axiome of the cause & the effecte in the 10. ver. *I Paule praye thee for Onesimus*, where the antecedent *Paule*, is declared by the adioint, *being such a one*, which is declared by the speciall, *euen Paule an elde man*, and increased by the greater, and made lightsome by the time, *yea nowe a bondman of Christ*. The firste parte of the consequent *praye thee*, is declared by a diuers reason, *Although I haue libertie to commaunde thee, yet I praye thee: Where the first diuers, libertie of commanding,* 7.8. 9.10.

The Epistle to Philemon.

maunding, is declared by the adioint *great*: by the forme, in *Chistle*, by the subiect, *that which is thy due*. The seconde diuers is declared by the mouing cause for *loues sake*: and by a comparison of the greater, *rather I pray thee*. The lastte parte of the consequent, *Onesimus* is described: First by the relation of the cause to the effect, *my sonne*, that is by a metaphore *one brought to the faith by my ministrie*: which is declared by the tormall cause, *whom I begotte*: that is by a Sinechdoche of the parte for the whole, and a metaphore, *whom God by me did effectually call*, which is declared by the subiect of the place, *in my bandes*: that is, by a Sinechdoche of the speciall for the generall, *in prison*. Where in the beginning of the 9. and 10. verses, there is a repetition of the same sounde in the beginninge, *I pray thee, I pray thee*. Secondlic, *Onesimus* is described by the adioint, *unprofitable to thee*: which is made lightome by the time *once*, and declared by the contrarie, *but profitable*: which is declared by the adioint of time *nowe*: and enlarged by a comparison of the greater, *to me also*, and it is garnished by a redoublinge of the same sounde or Anadiplosis, *thee, mee, and thee*: and by a little chaunging of the name called *Faran-nasia*, *profitable, unprofitable*. This axiome *I pray thee*, being thus worthelie declared, is confirmed in the 7. verse by the making cause, *because I haue great ioye and comfort in thy loue*, and is disposed in a connexiue Sillogisme of the firste kinde.

¶ 1

*If I haue great ioye and comfort in thy loue : then I may pray thee for Onesimus:
But I haue great ioye and comfort in thy loue,
Therefore I may pray thee for Onesimus.*

The proposition is wanting, the assumption is in the 7. verse, and it is confirmed by the effect of that loue, wherein it doeth reioyce, *because the bowels of the Saintes haue bene refreshed by this*: And it is concluded in a lesse playne Sillogisme of the seconde kinde, affirmatiue speciall.

*That loue that doeth refresh the bowels of the Saintes, is to be reioyced in.
But this loue doeth refresh the bowels of the Saintes:
Therefore this loue is to be reioyced in.*

¶ 12

The *bowels*, that is by an excessiue Metaphore, the inward affections of the Saintes. Here is let downe the speciall of the former request, in a simple axiome of the cause and the effecte *receyue thou him*, where the last parte of the consequente *him*, is declared by the adioint, *my bowels*, that is, first by a Metaphore, *my loue*, that is by a chaunge of name of the cause for the effecte, *my beloved*. This is confirmed by the cause which should moue him, and it is concluded in a connexiue Sillogisme of the first kinde.

*If I haue sente him for that purpose, receyue him:
But I haue sente him for that purpose,
Therefore receyue him.*

¶ 13

¶ 14

This is a preuentinge of an obiection: The obiection is wanting, and may be thus supplied: *If he were so profitable, why diddest thou not keepe him*. The subiection or answer is from the diuers reason. *Although I desired to keepe him, yet I would not doe it without thy consent*.

The

The Epistle to Philemon.

The firste diuers is declared by the mouinge cause, That in steade of thee hee might minister vnto mee in the bandes of the Gospell, that is by a Sinechdoche, in the afflictions whiche the Gospell hath brought mee.

The seconde diuers is also declared by the mouinge cause, That thy benefite shoulde not be by necessitie: whe- e necessitie is declared by the contrarie, but willing-
lie or free lie.

Here is another preuentinge of an obiection, The obiection is wanting, and is thus to be supplied, He was a runne awaye: The aunswere is by the ad-
iointe of the time, Hee wente awaye but for a little time: which is increased by the
mouing cause, But that thou shouldest receyue him for euer: whiche is enlarged by a
comparison of the lease, not so much as a seruaunt, but as more then a seruaunt: which
is garnished by a redoublinge or Anadiplotis.

The seconde parte of the comparison, called reddition, is declared by the
speciall, a beloued brother, more then a seruaunt: whiche is enlarged by the greater,
especiallie to mee: which is amplified also by the greater, much more to thee: whiche
is declared by a distribution of the subiect, wherein he was more bounde vnto
Philemon, then to Paule him selfe, both in the fleshe, and in the Lorde: that is, thinges
appartayning vnto this life, to the Lorde: by a chaunge of name of the subiecte for
the adiointe.

Here is a newe reason to proue that he should receyue him, drawne from
the working cause, in a connexiue Sillogisme.

If we haue fellowship together in any common blessings, then receyue him:

But we haue fellowship together in common blessings:

Therefore receyue him.

The proposition is in the 17. verse, the assumption is wanting: the conclusi-
on is made manifest by a comparison of the like, receyue him at me.

Here is a preuentinge of an obiection, the obiection is wantinge, and is
thus to be supplied: He hath hurte mee, or done somewhat to mee. The answeere is from
the diuers, If hee owe thee anie thinge, impute it to mee: whiche is increased by the
greater, I will paye it: whiche is confirmed by a testimonie, I Paule haue written it
with myne owne hande.

The last parte of the 19. verse is a confirmation of the seconde answeere from
a comparison of the more to the lesse, and is concluded in a connexiue Sillo-
gisme of the firste kinde.

If thou dost owe me thy verie selfe: then much more thou mayest forgieue him this
debte for my sake:

But thou owest me thy verie selfe:

Therefore thou mayest forgieue him this debte for my sake.

The proposition is wanting, the assumption is in the ende of the 19. verse.

Here is another confirmation drawne from the effectes, and is concluded in
a connexiue Sillogisme of the firste kinde.

If by this I shall obteyne fruite of thee in the Lorde, and if thou dost refreshe my be-
wels in the Lorde: then thou shouldest receyue him:

But I shall obteyne fruite. &c.

Therefore thou shouldest receyue him.

The proposiion is wanting, the assumptiō is in the 20. ver. and is garnished
with a crying out of a wishing, yea my brother, I would I might obteyne:

Here

The Epistle to Philemon.

Here is an answering of an obiection, which might bee made against the whole Epistle. The obiection is wanting, and must be thus supplied: *Why write you so earnestlie.* The answer is from the cause, *The persuasion I had of thy readines to obey it, caused me:* which is proved by a comparison of the lesse to the greater, in a connexiue Sillogisme of the first kinde.

If thou wouldst doo more then this: then thou wouldst doo this.

But thou wouldst doo more then this:

Therefore thou wouldst doo thus.

The proposition is wanting, the assumption is in the 21. vers. and is confirmed by a testimonie of Paule his owne knowledge, *I knowe it.*

- 22 Here is set downe a commaundment to prepare him *hostage*, wherunto is a brieft transition in this worde, *Also*. It is confirmed by a reason drawn frō the working cause, in a connexiue sillogisme of the first kinde.

If I hope to be giuen vnto you by your prayers: then prepare hostage:

But I hope to be giuen vnto you by your prayers:

Therefore prepare hostage.

The proposition is wanting, the assumption is in the 22. vers.

- 23 Certayne salutations are sette downe in the 23. 24. vers. in a gathering axiome of the cause and the effecte.

- 24 Epaphras, Marcus, Aristarchus, Demas, and Luke salute thee: whereof the firste is sette forth by an adioint, *My fellowe prisoner:* which is declared by the cause, for *Christe Iesus*, their other by their adiointes, *my helpers.*

- 25 The salutation is sette downe in a simple axiome affirmatiue, of the subiect and adiointe, *grace be with your spirite*, that is by a Sinechdoche *with you*: The antecedent grace is declared by the efficient cause, *Christe*, and it is garnished with a certayne crying out of wishing, *Amen.*

And this is the particular resolution of this Epistle.

The generall followeth.

This Epistle hath two partes,	{	The entrance	{	The description in the 1. 2. vers.
		The reste of the Epistle.		Prayers, 3. 4. 5.
The reste of the Epistle,	{	The chief matter	{	Concerning Onesimus, frō the 7. to the 22. vers.
		The shutting vp of it,		His owne hostage 22. vers. The salutation frō others, 23. 24. v. From him selfe. 25. vers.

F I N I S.

An Homilie a-

gainst disobedience and wyl-
full rebellion.

¶ The first part.



AND GOD the creator
and Lord of all thin-
ges, appoynted his
angels and heavenly
creatures in all obe-
dience to serue & to
honour his maiestie:
so was it his will &
man, his chiefe crea-
ture vpon the earth,
shoulde liue vnder
obedience of his creator and Lord: and for
that vauke, God, as soon as he had created man,
gave vnto him a certayne precept and lawe,
whiche he (being yet in the state of innocencie,
and remayning in paradise) shoulde obserue as
a pledge and token of his due & bounden obedi-
ence, with denunciatō of death if he did trans-
gresse and breake the same: lawe and commaun-
dement: And as God woulde haue man to be
his obedient subject, so byd he make al earthly
creatures subject vnto man, who kept their
due obedience vnto man, so long as man re-
mained in his obedience vnto god: in the whi-
che obedience if man had continued still, there

Psalm. 96. b.

8. & 102. d

20. & 148.

a. 2.

Daniel 3. c.

58. & 7. c.

10.

Mat. 26. c.

55.

Colos. 1. b. 16.

Hebre. 1. b.

4. c. 14.

Apoca. 19. b.

10.

Gen. 2. c. 17.

Gen. 1. d. 28.